The Outlook

Vol. 62 July 22, 1899 No. 12

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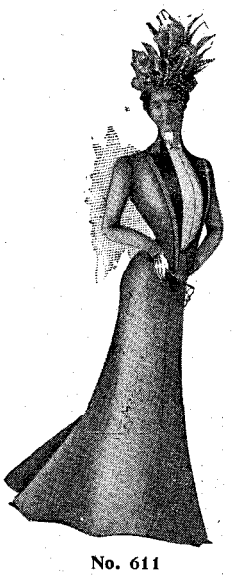

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The War in Luzon The effect of the rainy season upon the health of our troops in the Philippines is shown by the hospital summary received last Sunday. This reports no less than 1,889 patients, wounded or sick, in the hospitals or in their quarters. The most important single item of news regarding the Philippines is the statement that it has been determined to pay the Sultan of the island of Sulu a subsidy, such as he received from Spain. This is commented upon by some as in effect paying the Sultan handsomely to do what he pleases; others, however, point out that this is practically the method adopted by Great Britain in dealing with Far Eastern possessions; and it is to be remembered that the policy thus adopted may be considered as only a temporary one undertaken in the midst of a war. The criticism of the Administration for its press censorship at Manila continues to be active among Republican as well as opposition papers. At Manila itself eleven of the principal press correspondents have united in a formal remonstrance to General Otis. They say:

> We believe that, owing to official despatches from Manila made public in Washington, the people of the United States have not received a correct impression of the situation in the Philippines, but that these despatches have presented an ultra-optimistic view that is not shared by the general officers in the field.
>
> We believe the despatches incorrectly represent the existing conditions among the Filipinos in respect to internal dissension and demoralization resulting from the American campaign and to the brigand character of their army. We believe the despatches err in the declaration that "the situation is well in hand," and in the assumption that the insurrection can be speedily ended without a greatly increased force. We think the tenacity of the Filipino purpose has been underestimated, and that the statements are unfounded that volunteers are willing to engage in further service.

The volunteers who have arrived at San Francisco differ in their statements as to the condition of things in Manila. General Summers, who commanded the Oregon volunteers, thinks that peace will be obtained "before the end of the next dry season." He points out that the Oregon regiments took part in no less than twenty-seven out of thirty-two fights. Others say that the volunteers in the Philippines are greatly debilitated by their hard campaign; and there seems to be a feeling that the Western volunteer regiments, on account of their courage and splendid readiness for fighting, were pushed harder than they should have been.

❀

General Funston's Views An interview between Brigadier-General Funston, the famous fighting commander of the Kansas troops, and Mr. Wildman, Consul at Hong-Kong, is printed, in which General Funston is reported as saying, "Strange as it may seem, I am almost a 'peace at any price' man." He also said:

> I believe that there should be a little less gunpowder and more diplomacy. Filipinos are no doubt impressed by the former in a manner they will remember. I think that we should consider them as children, and treat with them accordingly—grant them some concessions which are seemingly of great importance to them; give them some assurance and actual demonstration of our good will and friendship for them and their welfare; win them into our confidence. It can be done, and in such a way that never again will there be rebellion against us in the islands. I believe the backbone of this insurrection is broken; in fact, we have given the insurgents such a sound whipping that with any other people the trouble would be ended. If the Filipinos do not give up by the end of the rainy season, I am in favor of the Government bringing 100,000 men here and making short work of ending any further resistance, though I believe a little diplomacy at this time would go a long way toward settling the trouble and bringing peace and consequent prosperity to these unfortunate islands.

This statement, if correct, will have and ought to have great weight with the Ameri-

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can people. We say if correct, because "interviews" with public men have frequently proved inaccurate, if not absolutely fictitious. An opinion entertained by any prominent military official that the resources of diplomacy have not been exhausted will unquestionably produce a strong impression on the public; for those who are most clear that the present war is a justifiable one believe it to be justifiable only because it was and is unavoidable. If there are any concessions short of relinquishing American sovereignty which would secure peace, the American people will at least want to know what they are and why they are not offered. At the same time, it must be said that both the official declaration of the Filipino Junta a few months ago and the address of Aguinaldo printed in full on another page indicate that every concession short of absolute independence has been offered and refused.

❀

Our Foreign Trade On Friday of last week the Treasury Bureau of Statistics published its figures showing the total exports and imports of the United States in the fiscal year just completed. The year's exports were over a billion two hundred and twenty-seven million dollars—four million dollars less than the total for the preceding fiscal year, but greater than for any other year with that exception. On the other hand, the imports amount to six hundred and ninety-seven millions, an increase over the preceding report of eighty-one millions—an increase to be expected after the scant imports last year consequent upon the new tariff. As will be anticipated, the principal reduction of exports is in grain. Not only was the world shortage of the preceding fiscal year largely made up during last year, but the change in the average price of wheat was from ninety-eight to seventy-four cents a bushel. While there has been a decrease in the export of wheat and corn, that of flour shows an increase. There has also been some reduction in the value of the export of cotton, due mostly to the lower price, the proportion for the two years being 5.98 to 5.55 cents a pound. A notable increase in exports is found in the domain of manufactures, the increase amounting to about forty-five million dollars. The increase of imports is for the most part in sugar and in articles used in manufacturing. It will be noted that the excess of exports over imports is eighty-five million dollars less than last year. The commercial history of the past half-decade is an impressive one in this respect. In 1894–5 the excess was seventy-five millions, the next year over a hundred, the next year nearly three hundred, the next six hundred and fifteen, and last year five hundred and thirty millions. This history of recent trade is a satisfactory one and justifies an optimistic view of the immediate future.

❀

Kentucky Politics At the Kentucky Republican Convention, Attorney-General Taylor, who has made a record for himself by his vigorous prosecution of delinquent tax cases, was nominated for Governor upon the first ballot. The platform adopted makes the election law passed over the Republican Governor's veto by the last Democratic Legislature the paramount issue of the campaign. This election law is the work of Senator Goebel, the Democratic candidate for Governor, and it was plainly drafted so as to give the Democratic party an unfair advantage. The minority party, it is true, is allowed representatives at all the polling-places, but the county boards which make the final returns may be appointed exclusively from the majority party; and their appointment rests with a State board, under partisan control. The dissatisfaction with this law, added to the Democratic opposition to Senator Goebel because of the method by which he obtained the nomination, is thought by many Republicans to insure Republican success. Other State issues, however, enter into the campaign, whose influence cannot at present be judged. The Democratic candidate has been the leader in the fight to tax railroad property at the same rate as real estate, and to secure indemnity to railroad employees in cases where accidents have been due to the neglect or incompetency of fellow-servants of the corporation. This last enactment gives a railroad employee almost the same right to damages, in case of accident, that a railroad passenger has. Senator Goebel's activity in behalf of these railroad meas-

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ures have led the Louisville and Nashville road to take an active part in the campaign against him. National politics are not expected to play any important part in the campaign. Though the Democratic platform declared for the free coinage of silver, the Democratic candidate was so long identified with the Gold Democrats that he is unsatisfactory to many of the Silver men. The Republican platform was not aggressive as to either the financial or colonial policies of the Government. It merely indorsed the record of the Administration. The most important plank adopted regarding National affairs was that relating to the civil service, which read as follows: "We reaffirm our adherence to principles and to policies proclaimed by the last Republican Convention, except as to the civil service. We commend the present amendment of civil service rules by the President, and declare our belief that further modifications of civil service legislation may be made with advantage to the public service." The fact that Kentucky is rarely a Republican State makes its Republican politicians peculiarly anxious that Federal patronage shall be extended. Unfortunately, this Republican declaration in favor of the spoils system cannot be attacked by the Democratic opposition without suggesting pot-and-kettle repartee.

❀

Japan With the beginning of this week Japan entered upon a new era in her national existence. Upon Monday the treaties between Japan on the one side, and the United States and other great Powers on the other, went into effect. The principal result of these treaties, as we have already shown in these columns, is to grant to Japan ex-territoriality, and to put her, as to her relations between her Government and foreigners within her borders, upon a level with other great nations of the world. The treaty with the United States not only abolishes the jurisdiction exercised by United States courts in Japan, and all exceptional privileges and immunities, but also gives Japan greater control of her tariff than she had under the former treaty with the United States. Instead of the old unconditional favored-nation clause, an agreement is now included making it impossible for either of the two nations to demand of the other any privilege granted to a third nation "except on the same or equivalent conditions." The world will watch with the greatest interest the progress of Japan under the new condition of international relations. There can be no question that her advance in civilization, her national strength, as shown in the war with China, and her great and growing ambition, entitle her to be admitted to the sisterhood of nations on this basis of equality. That there may be some defects at first in the working of the system is quite probable, but it is certain that the step now taken will never be retraced.

❀

The Transvaal Mr. Schreiner, the Cape Colony Premier, has startled the pro-British party by declaring that his Government regards the Transvaal franchise proposals as adequate and as promising a peaceful settlement of the trouble. He thus signalizes not only a definite breach between the Afrikander Bond (the union of the Dutch who are British subjects) and the home Government at London, but he also places his own colonial Government in antagonism to Sir Alfred Milner, the British High Commissioner and Governor of Cape Colony. The Transvaal proposals do not yet satisfy the irreducible minimum of Sir Alfred's demands. The status of Americans in the Transvaal is identical with that of the English. Admiral Howison and his flagship, the Chicago, arrived in Delagoa Bay six days ahead of time. He proceeded immediately to Pretoria, the Transvaal capital. Our State Department admits that he went thither to investigate into the condition of our citizens under Boer rule. The Admiral and his officers are now at Cape Town, and, by the invitation of Sir Alfred Milner, they occupied seats on the floor of the throne-room at the opening of the Cape Parliament—an unprecedented distinction. They were greeted with the greatest enthusiasm. Curiously enough, the Governor's speech spoke of the relations between Cape Colony and the States, colonies, and territories of South Africa as being friendly. They must have suddenly become so. As indication to the contrary is the fact that the British Government sent reserve

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supplies and ammunition last week to South Africa, also authorizing General Butler, commanding the Cape troops, to complete arrangements for the transportation of his men to the front. For the organization of police and local forces there, eight special officers (one of them, Lord Edward Cecil, being a son of Lord Salisbury) have been ordered to the Cape. Five batteries are also under orders for South Africa. Lastly, the entire mounted infantry of the Aldershot barracks, the largest in England, is now ready to leave at a moment's notice. Perhaps because of all this readiness for armed conflict, the feeling is increasing that the franchise concessions are still susceptible of improvement enough to satisfy not only Mr. Schreiner and the Dutch subjects of Great Britain, but also Sir Alfred Milner and the English contingent.

❀

The Austrian Ausgleich What is known as the Austrian "Ausgleich" is now an accomplished fact. The Ausgleich is simply an agreement between Austria and Hungary in the matter of the customs union. As might have been expected, the victory lies entirely with the Hungarians: they have obtained fresh guarantees for the future exercise of their constitutional independence. There was a time, not so very long ago, when Austria treated Hungary in the light of a colony; the time is rapidly approaching when Austria may receive like treatment from Hungary. At all events, if there be a predominant partner in the union to-day, it is Hungary. The new agreement stipulates that the expiration of the customs union shall coincide with that of Austro-Hungarian commercial treaties with foreign Powers. This secures Hungary's liberty of action as against Austria, when it comes to negotiating for a renewal of those treaties. It might be supposed that Austria and Hungary had common interests, but, although both countries are decidedly agrarian and protectionist in their tendencies, their interests are by no means identical. The new agreement causes discontent in Austria; it is something like a rich man becoming poor again; but the majority of Austrians are quite willing to acknowledge that a breach with Hungary must be avoided, and there is no other way to avoid it than to agree to the proposed temporary customs union, or Ausgleich. At least the cessation of the long struggle will be of benefit to commercial if not to political Austria. No sooner, however, does that unhappy country emerge from one crisis than she is precipitated, or precipitates herself, into another. The Burgomaster, or Mayor, of Vienna, Dr. Lueger, recently introduced a new municipal suffrage bill for Vienna, which was passed. Upon this the Liberals and Socialists declared that the bill secured a permanent anti-Semite majority in the Town Council. It was decided that a public demonstration should be made, and several thousand men paraded the magnificent Ringstrasse. According to the paraders, the police behaved brutally, finally dispersing the demonstration and placing forty-five persons under arrest. This unrest coincides somewhat significantly with that in Barcelona and in Brussels.

❀

Finland The recent supposed dole by the Russian Emperor in providing poor Finlanders with land turns out to have come from the pockets of Finnish taxpayers themselves. Some time since the Government of Finland proposed to spend the surplus of its State funds on railways. On this the Russian authorities interposed, and the Emperor decided that he would apportion it as follows: three-fifths for railways, one-fifth for the army, and one-fifth for the poor. The indignation of the Finns was natural, since there is little, if any, oppression of laborers by their employers in their country. Indignation had already reached the boiling point, without this additional hurt. The fact that the Emperor had repudiated the contracts made by his ancestors was a circumstance to sink bitterly deep into the hearts of all patriots. In 1809 Alexander I. solemnly ratified "the religion, fundamental laws, and privileges" which belonged particularly to Finland, and promised to maintain all these laws "firm and unshaken in their full force." This solemn pledge was made by each succeeding Emperor, including the present one, at their respective coronations. Among the articles defining the legislative powers of the Russian monarch and the Finnish

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Diet were those providing that the monarch cannot create any new law, or abolish any old one, without the consent of the Diet; neither can the Diet do this without the consent of the monarch. Six months ago the young Emperor was persuaded by the Centralists to decree that he should now decide whether proposed laws affected Finland only, or whether they also touched the common interests of the Empire. If the latter, his autocratic will suffices; if the former, the Diet may no longer have its time-honored right to give or refuse its consent; it is only permitted to offer its "opinion." This of itself constituted one of the most disheartening occurrences in history; but it now develops that at the very moment when the young Emperor called the nations together to a disarmament conference, he suddenly increased his own forces by changing the three years' duration of military service in Finland to equal the Russian, five years. There will be, of course, a consequent increase of financial charges imposed by the Russian army on the slender budget of Finland, which, slender though it be, has yet shown a gratifying surplus. Finland has had its own Diet, its judiciary, its army, its post-offices, its commerce, its currency. Although the most northern of all civilized peoples, the Finns have shown a high degree of development. By a stroke of his pen, a young man puts back, by a century, a sturdy and advancing people.

❀

The Czarewitch The late Grand Duke George of Russia, who died at Abbas Touman, in the Caucasus, on July 10, at the age of twenty-eight, had given signs of rather unusual intellectual powers, although always delicate physically. As a lieutenant in the Russian navy he took a genuine interest in the science of his profession, and even translated Captain Mahan's famous "Influence of Sea-Power upon History" into the Russian language. His death was due to consumption, but was hastened by an accident some months ago. The new Czarewitch, or heir to the Russian imperial throne, is the Grand Duke Michael, as the present Czar has no son. Michael is twenty-one years old, and is said to be a young man of promise, intellectually.

The Pacific Cable After much delay and opposition, the British Pacific cable scheme has taken definite shape. It has been agreed that Great Britain and Canada shall each contribute five-eighteenths, and Australasia the remaining eight-eighteenths. This result is owing to the success of Mr. Joseph Chamberlain in inducing the colonies to assume the chief part of the cost, as the British Government had always contended that Canada and Australasia would profit by it more than Great Britain. The strategic advantages of the proposed route have prevailed over all opposition, neither the existing cable monopolists, especially the Eastern Cable Company, nor the fact that telegraphic communication already exists between London and Vancouver as well as between the latter and Australian ports, being able to prevent the scheme. The aim is to have all British possessions connected by exclusively British cables, and as the cost is not excessive and distance does not count in electric communication, the attempt to patch up a system half British and half foreign has failed. The new route will, it is hoped, greatly cheapen cable messages, as the practical monopoly held by certain companies empowers them to charge rates prohibitive except to commercial messages. The penny postage system has developed so favorably that a cable system, of use not only from a strategic point of view, but from that of the increase of British and colonial commerce and immigration, has become a necessity. The construction of the cable will probably be hurried on account of a threatened coalition of overland telegraph routes to the East. This would make rates cheaper than by cable, but the political advantages of the latter offset this. It remains to be seen whether our own Pacific cable enterprise will be more vigorously pushed by reason of our new commercial interests in the Pacific, and their possible injury through the lack of an American cable system.

❀

Guatemala The trouble which is at the bottom of the disturbed condition of affairs in Guatemala is its financial condition. The republic is heavily in debt in proportion to its resources, and it

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now proposes to repudiate some proportion of its bonded debt which is held abroad. The far from valid excuse is made that the bonds were sold at a very low price under pressure of circumstances. Such an action would be distinctly hostile to English and German financial interests, and it has been rumored that four war vessels—two from each of these nations—have been ordered to Guatemalan ports. A possible inference is that a demand by Great Britain and Germany that the Guatemalan bonds shall not be repudiated may be followed on refusal by the seizure of the custom-houses at these ports, and the collection and retention by the two Powers of custom dues until the creditor interests of their citizens are guaranteed. According to one report, if this is done, Guatemala will appeal to the United States for protection—a rather amusing proceeding in view of the fact that many of our citizens hold the bonds which Guatemala now threatens to repudiate. Our State Department is watching the situation with interest; and the propriety of sending the war-ship Philadelphia from San Francisco to Guatemala has been discussed, but this does not yet seem necessary. We have at present a gunboat on the Guatemalan coast. As usual, revolutionary plots are prevalent, and the circumstances just recited may aid in bringing about an outbreak. It is more than doubtful whether Great Britain really means to join Germany in coercing Guatemala, as twenty-five years ago under similar circumstances Great Britain refused to apply coercion.

❀

The Paris Captain Watkins, of the "Paris," in a frank statement whose candor will enhance public respect for him, takes upon himself the full responsibility for the error which landed that steamer on the Manacles. "Unfortunately, I reckoned the time on this basis for coming up with the Lizard from 7:35 P.M., when abeam of the Casquets, instead of from 6:38 P.M., when abeam of Cape La Hogue, and the vessel was thus really eighteen miles ahead of the position I was acting upon. In addition, the thick weather over the land had obscured the Lizard lights. I attribute the stranding to the above cause, and take upon myself full responsibility for it." His license as master of ocean steamers has been suspended for a period of two years, and perhaps this ends his career as a commander. To prevent a similar disaster in the future, the Atlantic Transport Line has given orders that the courses to be pursued shall be set by the junior officer on watch, submitted to the senior officer on watch, and finally to the captain, thus securing the consideration of three minds in order to avoid the error always possible to one mind. The agent of the White Star Line is reported as saying that "the captains and other officers on transatlantic liners are overworked. They should have longer rest between voyages. They are often, in times of fog and storm, obliged to lose their sleep, and should have longer time in which to recuperate." This suggestion has led The Outlook to make direct inquiries of the great steamship lines to ascertain what length of time the officers have for rest in port. We find that the average time for rest is from four to six days for the fast steamers, and something longer for the large freight steamers, and that there has been no recent shortening of time within the last five to eight years. The only exception to this general statement is furnished by the Allan-State Line steamers, which allow only forty-eight to fifty-six hours in port. It seems to us, therefore, that the suggestion of the agent of the White Star Line is not substantiated by the facts, as regards the steamship lines in general.

❀

Trusts and Commercial Travelers The Commercial Travelers' Mutual League, in its recent annual session at Albany, N. Y., passed strong resolutions denouncing trusts as the especial foe of their order. The campaign which their President, P. E. Dowe, has been conducting against trusts was warmly commended, and his address summarizing their evils to commercial travelers was received with enthusiasm. The statistics given in this address are by no means so reliable as President Dowe thought them, but they are worth citation, since they portray the situation as it looks to the men affected. Thirty-five thousand commercial travelers, he said, have been thrown out of employment by the opera-

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tion of trusts, and twenty-five thousand others have had their salaries reduced. One man in every ten had been affected. Inasmuch as the whole number of commercial travelers in the country, according to the last census, was less than sixty thousand, the statement that one man in every ten has been affected can hardly imply that more than ten thousand commercial travelers have been discharged or had their wages reduced by the trusts. Nevertheless this number is important, for the trusts have barely entered the domain of the wholesale houses, and as yet have absorbed the smaller part of the factories employing traveling agents. Wherever the trust has entered, the reductions have evidently been sweeping. The reductions in pay illustrate the disadvantages of trusts, but the reduction in the number of commercial travelers must be recognized as a distinct economy in production. The main work of commercial travelers is, not to add to the amount of goods made and sold, but merely to see to it that one producer rather than another makes and sells them. In so far as the combination enables a smaller number of agents to sell the same number and variety of goods, it must be credited with introducing important labor-saving machinery. To rejoice over machinery that economizes the labor of mechanics, and deplore machinery that economizes the labor of salesmen, is a sign of class spirit and not of public spirit. This, of course, is only one phase of the trust question, and the "laying off" of commercial travelers representing different houses may soon mean less care in meeting consumers' wants and trade stagnation instead of life. But the immediate economy is unquestionable.

❀

A Correction

A Rhode Island correspondent calls our attention to an error in a recent paragraph. The present Constitution of Rhode Island, as well as the document recently rejected, provides life terms for members of the Supreme Court. It may be added that the proposed property qualifications for voters in municipal elections were also mere tran scripts of present provisions. These facts show all the more that the proposed Constitution had little that was both new and good.

The Presence of Tetanus in New York and Vicinity

There have been many deaths in New York and vicinity since the Fourth of July from tetanus—lockjaw. In every case the wounds have been comparatively slight. This dreaded disease is so unusual in New York—the death-rate rarely exceeding five in a year—that public attention is attracted to the present high death-rate, nineteen deaths and a total of thirty cases reported. The disease, while in no sense contagious, as are diphtheria and scarlet fever, is caused by a specific tetanus bacillus. The bacilli enter the system at the time of the wounding or immediately afterward. Physicians point to this as the reason for the greatest care of all surface wounds. This means absolute cleanliness secured at once and maintained, and the protection of the wound from the air. In some of the cases reported everything possible seems to have been done; even the use of the Pasteur serum has failed in two cases. The eastern end of Long Island was known to offer peculiarly favorable conditions for the growth of the tetanus bacilli; why New York and its vicinity should have suddenly reproduced these conditions no one attempts to explain. Possibly the powder or chemicals used in making the charges for the toy pistols may contain the bacilli. Physicians urge care and attention for all wounds, and the retention of a quiet spirit. It is claimed that fright caused by excessive newspaper discussion may be responsible for some of the deaths reported as due to tetanus.

❀

Some Reasons for a Change

There are many physicians, and others, who think that the destruction of life and property, the maiming and injuring of hundreds, every Fourth of July, due solely to the dangerous method of celebrating our National birthday which we have adopted, points to the necessity of changing the character of the celebration. It is a recognized fact that the peace and quiet of whole neighborhoods are destroyed for days and weeks in advance by the ubiquitous small boy. Every year some inventor having a grievance against the human family puts upon the market some new, cheap, noisy form of torpedo or firecracker which adds to

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the tortures of the day. Streets and roadways are littered with burnt paper and wrappers for days, till the kindly elements take them from sight. A display of fireworks under direction, and for the amusement of the people who like that kind of thing well enough to go where they may enjoy it, is legitimate. But compelling thousands to endure nerve-racking torture in their own homes, for the entertainment of others, hardly indicates the birth of National freedom from tyrannic rule.

❀

The Brooklyn Car Strike

The controversy that has been going on for some weeks between the management of the Brooklyn rapid-transit system and the Knights of Labor in their employ came to a head on Sunday of this week in a strike that may prove serious. The principal demands of the men were as follows: (1) That the time-tables be arranged so as to comply with the ten-hour law; (2) that the prevailing rate of wages shall be $2 a day for full-day runs, and 20 cents an hour for "trippers" and extra brakemen; (3) that two-thirds of the men shall have full-day runs, and that the number on duty awaiting assignment for "trips" shall never exceed one-third; (4) that the company shall receive committees from their employees to present grievances, shall not discriminate against the men serving on these committees, and shall discharge men only after according them an impartial hearing. President Rossiter claims that substantially all of these demands are already a part of the company's working system, and that, therefore, the men have nothing to strike about. The men deny this, and in particular allege that the work assigned them for ten hours keeps them on duty nearly twelve. They ask that the points in dispute be referred to the State Board of Arbitration, or to other arbitrators; but President Rossiter replies that he has nothing to arbitrate. General Master Workman Parsons and the Master Workman at the head of the Brooklyn union did all in their power to prevent the declaration of the strike, but were overruled because of the indignation of the men at the discharge of fellow-workmen who had been serving on committees. On the first day of the strike only about one thousand of the men—or hardly one-quarter of all—left their places. Nearly all the cars were kept running until night, and only one was assaulted by strike sympathizers. The day following there were numerous outbreaks, and one motorman and several rioters were injured before the attacking crowds could be dispersed. Nearly one hundred arrests were made, and the local police, reinforced by nearly fifteen hundred men from the New York force, deem themselves able to handle the situation.

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The Civil Service Controversy

The Secretary of the Civil Service Reform League has published a long and exceptionally able reply to Secretary Gage's defense of the President's civil service order. When Secretary Gage assumed his duties, says Mr. McAneny, the internal revenue service was under the civil service rules. Some of the newly appointed collectors began at once to discharge old subordinates and appoint new, boldly avowing a political motive for their action. When the Civil Service Reform League called attention to these abuses, the collectors were instructed to obey the law, but were in no instance disciplined when they ignored these instructions. This, however, was only the beginning of the inroads of the spoils system. The clerks appointed under the "war emergency" acts were exempted from the Civil Service Act on the ground that they were few in number, and that their selection under civil service rules would occasion delay. As a matter of fact, they proved to number several hundred, and were appointed when over six thousand applicants, who had passed the civil service examinations, were waiting upon the eligible list.

In August, 1897, the Civil Service Commission sought Secretary Gage's aid in establishing the Massachusetts, New York, and Illinois system by which salaries may be paid only to officials "shown by certificate" to have been appointed in conformity with the Civil Service Law. The Secretary refused this aid, but offered to prevent the payment of salaries when officials were affirmatively shown to have been illegally appointed. "The Commission sent to the Department the names

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of 271 persons holding positions in the Department of Justice whose illegal appointments were thus shown. The receipt of this list was acknowledged, but the salaries were paid;" and, finally, this spring, the Comptroller of the Treasury, without rebuke from his superiors, held that these appointments did not violate a law, but merely an "executive ordinance," and that the violations could be punished only by the Executive. Returning to the former statements of the League, which Secretary Gage had criticised, Mr. McAneny declares that the "pass examinations" now required for appointments afford little or no protection against the patronage system, that the several thousand places put at the disposal of the War Department are not subject to the civil service regulations employed in the Navy Department, and that the clause of the President's order allowing transfers without the approval of the Civil Service Commission removes the most important check upon the complete prostitution of the civil service to the will of the higher officials. In conclusion, Secretary McAneny recalls the fact that the pledge of the Republican platform to maintain the civil service system was made after President Cleveland's latest order had been in force for several months. "It is therefore," he says, "as binding to-day as when it was made."

To these serious strictures Secretary Gage has made an informal answer through an interview published in the New York "Times," and more at length by a letter in the New York "Independent." We quote from the "Times:"

"There is no more serious advocate of the merit system than I am. Soon after reaching this office I insisted that the collectors be urged to comply strictly with the law in making appointments. In most cases they have accepted that instruction, but out of some twenty collectors there are perhaps four or five who have maintained that the law confers upon them the right to appoint their deputies, and the courts have upheld them. I am assured that quite eighty per cent. of the collectors have complied with the law. When the matter brought on litigation, the President withdrew some of the offices in dispute from the operation of the law. It is not correct or just to say that the advice of the Treasury produced no apparent effect." As to the intimations that many appointments have been made in the Treasury "since the opening of the war with Spain" without regard to the Civil Service Law, Mr. Gage said that he was informed by Mr. Deland, who represents the Civil Service Commission in the departments, that perhaps 150, instead of "many hundred," men had been appointed in the time mentioned, and that all were appointed with the approval of the Commission, and were eligible for appointment.

As for the complaint by Mr. McAneny that the Secretary has wrongfully permitted the payment of salaries to persons appointed irregularly, Mr. Gage said: "The interpreter of the law for me is the Comptroller of the Treasury. If he says that under the law they shall be paid, I would be impeachable if I refused to pay. If he should decide that the clerks should not be paid and I should pay them, I would also be impeachable."

The article in the "Independent" is mainly an amplification of this interview; but it contains one additional and important statement—that, though the act of March 31, 1898, providing for sixty-five additional clerks in the Treasury Department, did not bring the appointments under civil service regulations, Mr. Gage transferred to these places experienced and valuable clerks who had come into the Department in strict accord with the Civil Service Law, leaving vacancies which could be filled only in accordance with its provisions.

We have taken large space to give both sides to this controversy as full a showing as possible, because we think the securing of honest and efficient servants for public service, regardless of political opinions, is a matter of the very first importance. We cannot think that it has been consistently so regarded by the present Administration. We recognize the great difficulty which an Executive has in going in this matter any faster than he is supported by public sentiment as expressed by Congressional action. The Administration has certainly been in advance of Congress in the matter of civil service appointments; we wish that we could feel sure that public sentiment is in advance of the Administration. It is certain that public pressure in favor of Civil Service Reform needs to be brought to bear on the public rather than on Congress, and on Congress rather than on the Executive. Nor can we avoid the conviction that the professional reformers, in honestly seeking a pure administration, have been tempted, as professional reformers are apt to be, to lay undue stress on their particular method of securing it. It must also be remembered that it is always

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much easier to construct a reform system on paper than to put it and keep it in operation with the average man to operate it, especially when, as in the present case, the average man is too often an indifferent if not a hostile skeptic. We trust, however, that the result of the whole controversy, and especially of the protests against letting down the bars which have come from so many and so eminent Republican men and Republican organs, will be to neutralize somewhat the pressure from professional politicians by producing a counteracting pressure on the other side.

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Aguinaldo's Address

The non-prejudiced reader of current history will not judge by Anglo-Saxon standards the literary qualities of Aguinaldo's address published in full on another page. But it contains certain statements which are significant.

The rhetorical references to Spain as a "foster mother" are in such singular contradiction to previous references of Aguinaldo to the Spaniards as "your national enemies, your executioners, the authors of your misery and unhappiness," that we should discredit this report if it were not published in the official organ of Aguinaldo's party. It is difficult to understand so sudden a change in the leader's sentiments, unless either he is diplomatically making friends with a Spanish party in the island—possibly the friars—or else, in undergoing a sudden reaction against the Americans, whom he once urged his followers never to treat as enemies, he has gone over to the Spaniards whom he once condemned as executioners. Whatever the explanation may be, the fact will increase the distrust felt in America for the Filipino leader.

More significant than his compliments to the late mortal enemy of his country is his frank exhibition of the ground of his hope for the eventual success of his cause. This hope is apparently based, not on the strength of his arms, but on the weakness of ours because of supposed divisions in our counsels. The assertion that the publications of the anti-imperialists have given courage to the Filipinos in arms against America receives official confirmation from this speech. It could hardly be otherwise. This is not of itself a conclusive objection to the anti-imperialist publications. It is as certain that in the American Revolution our cause was strengthened in America by the speeches of Fox, Burke, and Chatham in England as that in the Civil War the Southern cause was strengthened by the arguments of men in the North against the constitutionality of coercion. The first were justified, the second were not, because the American Revolution was a righteous war and the war of secession an unrighteous one. If Aguinaldo and his forces are right, there is no reason why they should not be encouraged by speeches and writings on American soil in support of their just claims. The question which the anti-imperialists debate they have a perfect right to debate; and if the cause they believe in is a just one, there is one reason, and only one, why they should hesitate to encourage it. The New York "Evening Post," which is perhaps the strongest and ablest anti-imperialist organ in the country, declares that "no one doubts that the United States will ultimately win," that "of course the Filipinos will submit," and that "of course we shall dictate terms." If this be true, and we do not think it can be doubted, it may well be questioned whether it is humane or even just to raise false expectations in the minds of the Filipinos, as it is clear false anticipations have been raised in the mind of Aguinaldo by anti-imperialistic literature.

Equally significant is Aguinaldo's perfectly clear and frank statement of the issue—an issue which he seems to understand better than some of his representatives in this country. The Administration has been condemned for not telling the Filipinos explicitly on what terms they can have peace. Aguinaldo declares that these terms have been clearly offered: "We might well accept this autonomy America offers, but what can we do with it if our ambition is independence?" It is true that autonomy is a somewhat vague term, but its general meaning is sufficiently clear: "The power or right of self-government, whether in a community which elects its own magistrates and makes its own laws, or in an individual who acts according to his own will." Such

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autonomy, when offered by America, is of course subject to the sovereignty of the United States, as the autonomy of the individual is subject to the sovereignty of the State, or, in the United States, the autonomy of the State is subject to the sovereignty of the Nation. This, according to Aguinaldo, is what America has offered to the Filipinos, and this is what, in their name, he rejects. The right of the community to elect its own magistrates and make its own laws, subject only to that supreme authority which England maintains respecting Australia and Canada, and the United States maintains respecting Massachusetts and South Carolina, does not suffice. The responsibilities of sovereignty in the Philippines, which Spain alone has borne in the past, and which have passed over from Spain to the United States, partly as the result of war and partly as the result of purchase, we must remit to a people who have never organized a government until the last few months and whose capacity to fulfill its functions are as yet unproved. To give them such measure of self-government as is consistent with our fulfillment of our National obligations to the people of this province who are not in arms against us, and to the rest of the civilized world, does not, Aguinaldo affirms, furnish a basis for peace.

Hereafter it ought not to be possible to say that America has offered no terms to the Filipinos. Aguinaldo has told us, what the Filipino Junta had told us before, that the United States has offered them autonomy, and it is rejected. This seems to be a sufficient answer to the suggestion imputed to General Funston, in an interview elsewhere reported, that we have not yet exhausted diplomacy. If he is right, let us try more diplomacy. But if Aguinaldo is correctly reported, it would seem that he leaves us no alternative but to sail away from the country altogether and leave it to his experimental government, or to establish our authority by force of arms and organize the local self-government which we have promised under the National sovereignty when we shall have made that secure and stable.

After that has been accomplished, the question will still remain to be answered respecting the Philippines which now remains to be answered respecting Cuba: What shall be their future relations to this country? Gomez says independence. But Gomez is only one Cuban. It will be for the Cubans at a very early date, and it will be for the Filipinos at a not long distance of time after peace is established and order restored, to tell us whether they wish absolute independence, or self-government under United States sovereignty and as a colony, or perhaps as an integral portion of the United States. It may be assumed as an axiom that we do not wish to maintain permanent control over a subject population which is permanently hostile to that control.

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Pastoral Letters

From the Letter to the Spirit

The "Christian Register," in a paragraph account of a private celebration of the seventieth birthday of Dr. Charles Carroll Everett, of the Cambridge Divinity School, reports him as saying of himself that it has been his good fortune to write at a time when the Church was passing from the letter to the spirit; we may add that it has been his wisdom neither to attack nor to defend the letter, but to reinterpret and re emphasize the spirit. Dr. William Newton Clarke, of Colgate University, in his admirable lectures entitled "What Shall We Think of Christianity?" puts this function of the spiritual leader, in this age of transition, very clearly:

> The Christian people are called to-day to hold their faith, to open their minds, and to expand their hearts. First, to hold their faith. They are called to hold fast their sense of spiritual reality; not to be shaken from their confidence in the living God whom they and their fathers have known; to cling to the reality of religious life and the presence of divine help; to be religious in tenderness of spirit and heavenliness of mind, when the age is almost forgetting to be religious.

And he discriminates clearly between this faith and the creeds in which past ages have given expression to this faith:

> By failing to hold their faith I do not mean failing to keep their opinions. By faith I mean something more precious far. I mean the living sense of unseen spiritual realities, and firm trust in the living God. What I fear is that many Christians may not "see him who is invisible," and not live in the presence of the Father who is in secret. The danger is that they may be content with holding

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opinions and mistaking them for faith, and be without that undying sense of reality in God to which alone the noble name of faith belongs.

This appears to me to state admirably the chief work of the modern minister; a work which, of course, he cannot do without possessing this quality of faith himself. In an age when all creeds—historical, literary, scientific, and religious—are undergoing change, and when the very tests and measurements of truth are being tested, what is of the first importance is to reassure perplexed and distraught souls of the reality of the invisible world; to give them the power to endure as seeing him who is invisible, to conduct them into the presence of the Father who is in secret. As the tabernacle is once more, as often before, being taken down, preparatory to the forward movement of the camp, it is necessary to make the encamped see that it is the presence of the Lord which has made the tabernacle sacred, and that his presence is as much assured by the pillar of cloud and of fire when above the camp as when in the tabernacle. This lesson has to be taught over and over again. It was taught by the prophets in Babylonia, where the Jews were separated from their accustomed symbols of religion; it was taught again by the Lutherans when familiar forms of worship had become desecrated and no longer really embodied the spirit which they had once embodied; it was taught successively by the Puritans, the Methodists, and the Friends, who rejected the former symbols, not merely without losing their affection for the ancient faith, but in order to hold to it more effectually.

Let me illustrate the principle which I wish to elucidate, by indicating the light which it throws on the best method of using the Bible and deepening reverence for it.

One lover of the Bible thinks that it is "under fire," and desires to protect it; another equally devoted lover of the Bible thinks that its meaning is obscured and its vitality impaired by erroneous and superstitious beliefs, and wishes to emancipate it. The one proceeds to argue that Moses wrote the Pentateuch, that there was but one Isaiah, that there are no errors in the Bible, or were none in the original autographs, or none which affect its infallibility in the realm of morals. The other argues that the traditions respecting the authorship of the various books are untrustworthy, that there are errors in the Bible—errors in style, in science, in history, in philosophical conceptions of God and of ethics. These teachers become publicly arrayed against each other, and one tries to cast the other out of the Church, or at least to eject him from the pulpit. And yet the fundamental aim of both is the same: to commend the Bible to readers to whom it is either an unknown book or a book unregarded and unauthoritative.

The spirit represented in the above quotations from Dr. Everett and Dr. Clarke indicates a much better method: a method which, pursued by the conservative, would preserve all he really need desire to preserve; pursued by the radical, would emancipate the Bible from all which really impairs its efficiency. Theodore Parker, himself a radical disbeliever in orthodox theories concerning inspiration and in traditional theories concerning authorship, has, in an eloquent eulogy, described the service of the Bible to mankind. From that eulogy I quote a few sentences:

> It blesses us when we are born; gives names to half of Christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer issues. It is the better part of our sermons. It lifts man above himself; our best part of uttered prayers are in its storied speech, wherewith our patriarchs and the fathers prayed. The timid man about awaking from this dream of life looks though the glass of Scripture and his eye grows bright; he does not fear to stand alone, to tread the way unknown and distant, to take the death angel by the hand and bid farewell to wife and babes and home.

Why? What is it in this book which gives to it this power to bless us when we are born and comfort us when we die, to inspire our prayers and strengthen our hands and quicken our feet and encourage our hearts, to make us see the path of life more clearly and walk in it more bravely and steadily? The fact that Moses wrote the Pentateuch, or the son of Amoz the whole of the book called Isaiah? the fact that there were no errors in the original autographs? the fact that a skilled dialectician can almost make us believe, for the moment, that the Jehovah of Joshua and the Father of Jesus Christ

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have the same characteristics, and that the law which commanded the Israelite to exterminate the Canaanites and the law of Christ to love our enemies are inspired by the same source and represent the same spirit? Surely not. Neither on literary theories concerning authorship nor on theological theories concerning inspiration does the unique power of the Bible to console, to illumine, and to make strong depend. It depends on this, that these various books were written by men who had a sense of spiritual reality and a confidence in the living God, who clung to the reality of the religious life and the presence of the divine help, who were religious before the age had learned to be religious.

And these writings are all the more valuable because this faith in God, this sense of the reality of the spiritual life, not only finds expression in forms so different, but appears as light and strength in men of such widely different natures—the statesman and the soldier, the poet and the man of affairs, the historian and the dramatist, the ecclesiastic and the secularist, the youth and the old man, the natural saint and the impetuous sinner. In their degrees of culture, their stations in life, their native characters, their outward circumstances, their inward experiences, these men differ as widely as types can differ; but they agree in their sense of spiritual reality and their consciousness of the divine help. The lawyer finds this in Exodus, the ecclesiastic in Leviticus, the soldier in Joshua, the skeptic in Job, the devout poet in the Psalter, the ethical culturist in Ecclesiastes, the optimist in Isaiah, the pessimist in Ecclesiastes and Jeremiah, the boy in the romantic stories of Samson, David, and Daniel, the young girl in the not less romantic stories of Ruth and Esther, the philosopher in Paul, and all in the Four Gospels.

Substantially the same service is required of the preacher whether he thinks that the Bible is under fire and he wishes to defend it, or he thinks that it is in bonds and he wishes to emancipate it. Let each accept and use what theory he will as to the literary authorship of different books, or the nature and degree of inspiration of the whole collection. Let each remit the disputes between contending theories to the schools and the theorists. Then let each, whatever his theory, learn from this unique literature its fundamental lessons; let him derive from these various writers their one common experience—their sense of spiritual reality, their confidence in God, their clinging to the religious life and to the presence of the divine help; and let him use this experience in statesman, historian, poet, dramatist, sage, youth, to kindle a like experience first in his own heart and then in the hearts of others. If he follow this course, there can be but one result. Whether the traditional views of authorship remain or disappear, the Bible will be a sacred book to the reader who discovers in it this unveiling of God. To one thus taught to find in the Bible a witness to God, and through the Bible to find God in his own life, the Bible will bless the cradle and illumine the grave, add joy to festivity and give comfort to mourning, guide by its counsel, inspire by its strength, and arouse and sustain by its enthusiasms; in brief, it will quicken all the currents of life to diviner living. L. A.

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The Spectator

One of the intelligent attendants who sell guides and Copley prints amused and somewhat surprised the Spectator during a recent visit to the "Library of Congress" (as they say in Washington, instead of "Congressional Library"—just as they there usually say the "Executive Mansion" instead of the "White House"). The Spectator glanced through the guide hastily to catch the names of the principal artists, and missed that of Sargent, who, from memories of the Boston Library, he in some way thought must be represented. "Has Sargent done no work here?" he asked the attendant in surprised query. "Not if he ain't in that book," was the reply, not sarcastic but as a statement of a fact. "But you know who Sargent is?" the Spectator further interrogated. "Yes"—doubtfully—"his name is familiar;" and the Spectator passed on. A little later, in a remote corner, he encountered a more surprising case of ignorance, because it was higher up. He was trying to place the "southwest gallery," decorated by Kenyon Cox, but, this being his first visit, found the superfluity of "gal-

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leries," "pavilions," "entrances," and "corridors" somewhat confusing. So, the door to some official's room chancing to stand invitingly open, he ventured to go in and ask the official to direct him to the gallery containing Kenyon Cox's work. "Really, I do not know," said the official, with polite regret. "I have never been around here much myself. But if you will tell me the name of the gallery and show me the ground plan in the guide, I think I can direct you so that you can find it." And, thus assisted, he did. It was the case over again of the attendant who had been twenty years in London's National Gallery, but, having never heard of an artist named Turner, did not, of course, know that the Gallery included a collection of Turners. An American learns to expect, when abroad, this unresponsiveness to the inspiration of surroundings, especially in England. He is never quite prepared for encountering it at home.

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The incidents were quite in line with a little personal experience. As the visitor to the Library of Congress goes up the entrance flight of steps, the eye first notes nine portico busts—at least the Spectator's did—evidently of literary masters. Of these the Spectator found himself able to identify but two—those of Franklin and Hawthorne. One reason, undoubtedly, was his perhaps natural expectation that only Americans would be thus honored on the front of the great National library. As a matter of fact, the seven included Demosthenes, Goethe, Macaulay, Scott, and Dante, as well as Emerson and Irving; or, in all, five foreign to four American masters. Yet this can hardly be pleaded in extenuation when one considers how familiar these faces ought to be, even if unexpected. The incident, like the others given, illustrates, perhaps, most of all (out of many possible things), the limitations of what is called "fame."

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Of this the Spectator encountered another illustration, more striking because more typical of what he now has in mind, while dining that evening at his hotel. Next him at table was seated an acquaintance, a New York surgeon who stands at the head in his specialty, and who is an enthusiastic Yale man. The talk drifted naturally to the then undecided Yale presidency, and the surgeon, with a "that-settles-it" air, remarked: "There is just one man [naming an eminent scientific investigator in his own line] whom the corporation ought to elect. Then Yale would be as well known in Europe as is Johns Hopkins. Why, Dr. Blank is conceded to come next after Koch and Virchow." The Spectator held no special brief for Yale, and did not care to argue the matter even to suggesting that perhaps the investigations of a scientist of the standing of the late Professor Marsh, whose discoveries were ranked so high by Darwin and Huxley, might have done all for Yale's fame among European scientists which the choice of an eminent scientist for President could accomplish. What interested the Spectator was the surgeon's point of view. To him eminence meant recognized greatness as a scientific investigator in his own line—an eminence that to the general public meant a name, perhaps not even that. The Spectator, as he listened in half-inattentiveness, amused himself with contrasting this point of view with Chauncey Depew's characteristic definition of modern fame—"To get one's self talked about in the newspapers." Certainly the surgeon's scientist would never "measure up" by that standard. He seldom, if ever, did the things which make copy for reporters or display type for "headline artists."

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After all, the Spectator said to himself later, Dr. Depew's definition of fame falls short of its own standard unless there goes with it the Doctor's own genius for keeping the newspapers talking about one's personality. Nothing is so fickle as journalism, nothing more striking than the unanimity with which newspapers will cease talking of the person they have all been talking about, to talk, all of them, about somebody else. How slight, again, is the popular impression of newspaper talk unless the repetition is constant! After a Presidential election, for example, the papers are confusingly full of "Cabinet possibilities," their pictures and gossip—how, to go back to the days of '96, this one has just started for Canton, that one has been now closeted with the Presi-

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dent-elect, while some other, only this morning, received a mysterious summons. As each Cabinet member is officially or semi-officially announced, in what bold, large type his name and fame are writ—and then? Well, the Spectator is tempted to ask, How many newspaper readers, who consider themselves fairly well posted in politics, can to-day name all the members of President McKinley's Cabinet?

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A friend to whom the Spectator was talking in this strain objected that it was unfair to draw the illustration from politics, since political fame is proverbially ephemeral. Especially is this true here in America, where the choice of politics as a career is so unusual, except by the professional politicians of our great cities, whose leaders or "bosses" are, the friend added, "certainly famous or infamous enough." The Spectator, smiling, retorted with a challenge to name: The Justices of the United States Supreme Court; the Presidents of ten leading universities and colleges; the Presidents of the six biggest life-insurance companies of the country; ten leading lawyers or bankers or pastors or artists in as many cities; ten editors—but here the Spectator's friend threw up his hands in emphatic protest against further multiplication of wearisome detail. Accepting this as at least a tacit invitation to generalize, the Spectator pointed out that, as we must acknowledge, our American world has grown too big for even "big men" to be more than locally conspicuous. Millionaires, much as accumulations of money count for, are not, after all, exempt from the comparative obscurity attending modern success, due to the completeness with which modern life is specialized. And the Spectator recalled two unusual illustrations.

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Many years ago, so many that hardly any one will identify him, a very wealthy man died in New York. His death was chosen as a text by a New York paper for comment on the commonness of millionaires. It was noted that no obituary notice of him had been more than half a column long, and that in more than one case a large part of the half-column had been devoted to the futile efforts on the part of the deceased to secure an election to a certain socially exclusive club. The most interesting thing about him had been, from the newspaper point of view—Dr. Depew's standard of fame—not that he had died worth a certain number of millions, but that his millions could not buy him admission into the club of his choice. The other illustration concerned an eminent lawyer, Mr. James C. Carter, better entitled, perhaps, than any of his brethren to be ranked as the leader of the New York bar. When, in 1892, Mr. Carter's name was mentioned in connection with the place of Attorney-General in Mr. Cleveland's Cabinet, a leading New England journal, one carefully edited after the older fashion, asked, in entire sincerity, "Who is James C. Carter?" And had the question been asked by a Western journal, one not so close to New York, the fact would hardly have been noteworthy, Mr. Carter's practice not being of a kind for the exploitation of his court appearances in the press.

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A curious instance of the limitations of modern fame was suggested by the Spectator's friend, now taking another tack in the case of his own craft, that of the professional writer. He claimed that, despite a popular impression that "what editors are after" is first of all "names," a glance at the table of contents of any leading periodical reveals the fact that a large number of contributors have names recognized only in a general way, if at all, by a majority of readers. These writers were selected because they were known to the editors, not to the public. He cited the practice of a well-known publication, continued for many years, of recognizing with amusing frankness popular ignorance of supposedly well-known writers by publishing short biographical sketches of the contributors at the end of each issue. He also asked whether the obituary phrase, "the deceased was a well-known contributor to the magazines," was not oftener a surprise than an identification. This illustration particularly impressed the Spectator because among writers, more than in the case of any other professional men, popular recognition of a name is supposed to have a special commercial value.

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Outlook Farm

Mr. Howard's exceedingly interesting letter below should be read by every one who wants to know what Cuba is and what hope there is for the suffering. The work of helping to self-help is, it will be seen, going vigorously forward. Its possible extension is limited only by the amount of future subscriptions. This week the increase to The Outlook's fund is substantial; we doubt not it will continue:

Outlook Farm No. 1,
Ceiba Mocha,
Province of Matanzas, Cuba.

The work of Outlook Farm is going forward with increasing success. Of the fifty-four men, women, and boys on our pay-roll not one has failed to learn the use of American tools easily and quickly. When the newness and strangeness of the work has worn away, we shall have a force of field-hands as efficient and industrious as any one could reasonably desire. Patience, kindness, and human sympathy will work wonders with these people.

As an indication of the fertility of the soil of Outlook Farm No. 1, I send to you, herewith inclosed, a spear of American oats grown from the seed in *two weeks*. This specimen measures just ten inches from root to tip. On the evening of the day on which we took possession of Outlook Farm, we stabled the mules under a tree, pending the building of a stable. We fed oats to the mules for three days under that tree, and then removed the animals to another part of the farm. Ten days after our arrival we found oats five and one-half inches high growing under the tree where the mules had been stabled. On the fifteenth day the highest stalk of oats was ten inches high. I have yet to learn of any country that can equal this in the matter of fertility and rapid growth.

I have recently rented a farm of about 154 acres, a quarter of a mile west of the western boundary of Outlook Farm. This will be known as New England Farm. It will be equipped and maintained with funds provided by the New England Branch of the Cuban Industrial Relief Fund.

Our presence in the village of Ceiba Mocha has had a remarkable effect upon the sanitary condition of the place. The Alcalde has for several days had a gang of men at work cleaning the streets—and that, moreover, entirely on his own volition. We were too busy to even suggest the cleaning of the streets. When the accumulation of months of dirt and grass had been deposited in numerous piles along the sides of the streets, we showed our appreciation of the changed spirit of the village, by offering the Alcalde the use of a four-mule team and big wagon with which to haul the stuff to a dumping-ground some distance from the village. Our offer was accepted with profuse acknowledgments of satisfaction. When our big wagon appeared in the streets ready for work, the householders ran out with all sorts of home-made brooms to sweep up any stray litter that might not have been raked into piles by the men with hoes. The streets were swept as clean as Broadway. Afterward the village physician came to us to ask that we express the opinion that all pigs should be removed from the limits of the village. We had no hesitation in expressing the opinion, and the satisfied physician, who had been for weeks protesting against the presence of the pigs as injurious to health, went off to find the Alcalde.

On the evening of July 4, about a hundred of the citizens of Ceiba Mocha formed in procession, with a drum and a profusion of Cuban and American flags, and marched to the headquarters of Outlook Farm No. 1, for the purpose of giving public expression to their satisfaction over the establishment of the relief work in their village. Formal addresses were made by the Principal of the public school and the town physician, conveying in the most cordial terms the feeling of pleasure with which the people of the village regarded the beginning of the work among them. The people felt that a new life had begun to dawn for them, and they wished to do all that lay in their power to show appreciation of the service which the relief movement promised to be, not only to Ceiba Mocha, but to the entire island of Cuba. The speakers pointed out that the people of the village felt encouraged to pluck up heart to do something for themselves, a practical illustration of which was the voluntary cleaning of the streets, a work in which the representatives of the Cuban Industrial Relief Fund most heartily assisted. The speakers called particular attention to the satisfaction with which the villagers saw the American flag hoisted that morning on the lofty new flag-pole of Outlook Farm—for the first time in the history of Ceiba Mocha. This had been the signal for the hoisting of other American flags and of Cuban flags on many houses in the village.

WILLIAM WILLARD HOWARD.

THE CUBAN INDUSTRIAL RELIEF FUND

(Make checks and money orders payable to The Outlook)

Previously acknowledged	$3,130 93
I. M.	250 00
Mrs. M. E. Y., Groton, Mass.	50 00
C. B. S. and S. T. D.	20 00
Congregational Church, Santa Barbara, Cal. (additional)	5 00
W. R. H., Stamford, Conn.	10 00
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W. G. L., Bristol, R. I.	40 39
St. Christopher House, New York	9 55
G. G. G.	2 00
Total	$4,026 72

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The German South Pole Expedition

By Dr. Erich von Drygalski

Leader of the Expedition and Professor in the University of Berlin

Lützow Strasse, Berlin, is a rather hot, arid, commonplace, uninteresting, but intensely respectable street. In a small study, up several flights of stairs, a member of The Outlook's editorial staff finds Dr. Erich von Drygalski. He is pretty constantly at work, over there in the corner, at a big desk. As he rises to greet his visitor he seems to fill the place. He is a burly, robust, earnest, direct, cheery man. He has dark, close-clipped hair and beard, and clear, penetrating eyes. He gives you the German seat of honor—on the sofa, before which stands the inevitable table with its inevitable tidy. He ensconces himself on the other side of the table. Somehow one feels that he is too big for the place, that he is suffocating in his little apartment; but when he begins to describe the scope of his past work near the North Pole, or that of his forthcoming labors near the South Pole, one feels sure that he is suffocating. Next to this impression, the calmness and assuredness of the man strike one forcefully; it is easy to see that the Antarctic project has so long simmered in his mind as to render him justifiably certain of results. He is proud that his own Government has generously provided towards the material success of the Antarctic enterprise. He counts on the English Government for equal generosity, and hopes that this dual endeavor may result in a third coincident attack at the South Pole, for, he declares, America should not confine her energies entirely to the North Pole. But we will let Dr. von Drygalski speak for himself:

IN the Easter number of The Outlook I read that extended expeditions to the Antarctic regions are being planned by both Germany and England. I will tell you something about the first.

For the expedition to be sent out by the German Empire in August, 1901, I have been selected as the scientific leader. It may seem strange that we do not set sail, instead, in August, 1899; but there are two reasons which prevent. One is that it will take two years to get ready, and the other is that I consider the date of our departure to be the best of any. On account of the great quantity of drift-ice encountered since 1891, I believe the present to be the beginning of a warm period, and I therefore think the ice-barrier two years hence will present comparatively few difficulties to the proposed expedition.

Every one knows about the discoveries of Captain Cook during the early years of your American Revolution. Not so many know about those of the Russian Bellingshausen, who discovered Alexander I. Land forty years later, or about the discoveries of Captains Wedell, Biscoe, and Balleny. The chief value of the exploration of Captain Wedell to present exploration is the fact that he was able to go, unhindered, as far towards the South Pole as 74°, and even from there he saw an ice-free sea as far as the eye could reach, thus showing a warm period such as now seems again to be approaching. Explorers should profit by this occasion; already two small expeditions are on the ground, and more will follow.

The explorations above mentioned were not of much significance compared with the synchronous researches of 1840. That was a great year for the extension of the world's knowledge regarding the South Pole regions. You sent out your Wilkes, the English sent Ross, and the French an expedition under Dumont d'Urville. Yet it was the work of a German mathematician, Gauss, that gave rise to all three expeditions. Their scholarly orderliness and cooperation were the result of the German's discovery that magnetic manifestations, long known in single instances, followed laws which were uniform throughout the world. Gauss's theoretical studies became not only of the highest practical use to all sailors, but furthered the later Antarctic explorations and discoveries.

Each of these three expeditions met with deserved success, but they were not followed, as they should have been, by others. Our present lack of knowledge is

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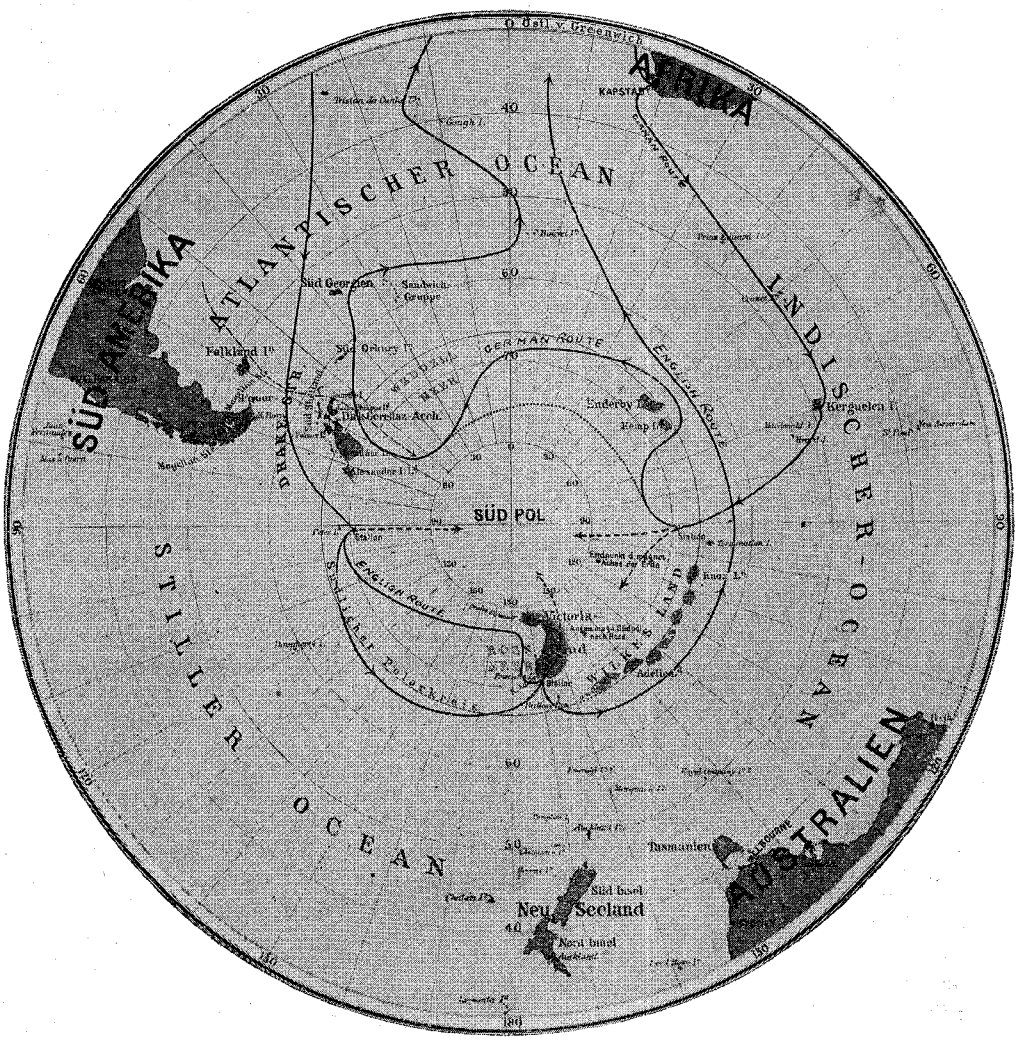
little less than lamentable. In your Outlook I read: "Is Victoria Land part of a great Antarctic continent?" Such a question ought not now to be asked if we had properly continued the work of the early explorers. Unfortunately, we do not yet surely know whether a continent or a group of islands or an ice-sea occupies



DR. VON DRYGALSKI'S MAP, SHOWING ROUTES OF PROPOSED EXPEDITIONS

sea. The circumstances influencing the direction of the cold currents projected towards the temperate and torrid zones ought to be explained.

Thirdly, the study of the ice itself in so grand a mass as is found at the South Pole will help to explain present and past climatic conditions. The greatest ice-region of the North Pole is not so vast as the greatest of the South Pole; hence it is in the South that man can best study the make-up and influence of the mighty ice period which gave to the world its now finest farming land. Still more, the different kinds of ice can there best be distinguished, such as land-ice, sea-ice, river-ice, etc., for one is now able to decide

the South Polar regions, though, unlike Arctic researches, every new Antarctic exploration does but confirm the first of these suppositions. Researches in the South Polar regions will settle first of all this primary geographical question.

Secondly, a no less important light will be thrown upon oceanography, since three oceans come together in the southern ice-

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where and under what circumstances the ice was formed, whether it covers land or whether it fills a sea.

Again, the value to geology is unmistakable. The probable early connection of South America with Australia is explained only by the study of the land-remains between both continents and of the many Antarctic volcanoes. This study will also throw light upon the connection existing between the gradual appearance of continents and the earth's volcanic power.

Again, the similar character of the South Polar sea-animals, thus far known, with that of those in the North Polar regions will undoubtedly receive new confirmation. The relatively warm period of the present years in the Antarctic regions will greatly help biological studies. These studies would not only explain the character of present animal life in those regions, but in the undoubted case of the discovery of petrifactions dating from prehistoric times there would be a solution of the remarkable similarity of the animals in South America and Australia.

Again, the supposition that Antarctic lands are without vegetation may not be confirmed.

It has been said that the chief value of the scientific work to be accomplished by the German expedition will be in the departments of meteorology and magnetism. While the foregoing are equally important objects, there ought to be a gain to meteorology, because so vast an ice mass must equally influence the air circulation, as the dreaded storms in the southern sea indicate, though their origin has not yet been explained.

As to magnetism, it is well known that the magnetic needle changes with time from a true north and south direction. The observations made in 1840 are no longer true, since we cannot measure the time-changes. Exact knowledge is now to be obtained only by observations taken in all parts of the world, but especially in the as yet unexplored vast Antarctic regions.

Owing to the magnetic observations to be taken, my ship must be of wood, not iron. I have been asked why I take only one ship. I answer: first, on account of the expense; but, secondly, because the first ship cannot afford to forego a favorable break in the ice if the second ship happens to be ice-bound. If I had two ships, therefore, I would separate them so far that each would be entirely independent of the other.

Our party will consist of thirty men; namely, six scientists, five officers, and the rest sailors.

We shall be gone two years.

For this expedition a sum somewhat exceeding a million marks ($250,000) is to be appropriated by our Government and raised by private subscription. Nearly all is in hand.

We shall sail to Cape Town and thence to Kerguelen Island, where I propose to spend part of the autumn (your spring). We shall thence proceed to the nearest point, marked "Station" on the map, to the right on approaching Knox Land. We shall arrive there when the ice breaks up, at the beginning of their summer, namely, the last of November.

This route has been chosen, besides other reasons, because it will appropriately complement the probable sphere of action of the British expedition. I have drawn lines on the map giving probable courses of both expeditions, and I have also added a dotted line starting near Buenos Ayres and indicating the course of what I trust will be a third and American enterprise. As you see, I expect to reach the coast-line within the Antarctic Circle to the east of Knox Land, and propose to establish my winter (really summer) station near the margin of the ice-sheet. Throughout that season regular scientific operations will be carried on, and in the early spring of 1902 (their autumn season) a dash will be attempted in the direction of the South Pole and the southern magnetic pole.

The following advances towards the South Pole should be chronicled: Wedell in 1873, 74° 15′; Ross, 1842, 78° 10′; Christensen, 1895, 74° 15′; and now a despatch has just been received from Lieutenant de Gerlache, of the Belgica, announcing that he has penetrated as far as 71° 36′. Important results are to be expected from this expedition, as also from that under command of the Norwegian Borchgrevink. I expect that the latter's camp is at about 71°. The Belgians have been exploring the regions about Palmer Island and Alexander I. Land. They made many landings and are bringing back

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fine geological and other collections. Their coldest weather was experienced last September. They have just reached Punta Arenas, at the extremity of South America, expecting again to sail to the Antarctic regions, this time to Victoria Land. Lieutenant de Gerlache has twenty-two men with him.

Your Outlook paragraph says that "no such 'farthest south' is to be hoped for as Nansen's 96° 13′ [no doubt a slip for 86°] 'farthest north.'" Why not? We are but at the fringe of Antarctic explorations, it is true, but I believe that, when once we pass the ice-barrier, we will have an easy time in reaching the South Pole across a continent, compared with our brother explorers who have been essaying, by balloon or sail, to compass the sea which probably surrounds the North Pole.

As you know, the British expect to send out an expedition at the same time as ours, and I am not without a strong hope that America will follow suit. There is not only plenty of work for all three without the slightest danger of interference, but synchronous labors would be of much greater value (principally in meteorology and magnetism) in confirming or denying results than if the expeditions were not so undertaken. The British route proceeds to the nearest land to Australia in the establishment of a station, and an American expedition would as naturally proceed directly south from South America, in accordance with your honored traditions. My plan is, after the advance towards the South Pole and the magnetic pole, in the south autumn (north spring) to follow the coast westward, the dotted line showing a possible shortening of the journey through the floating ice. The two years ought to bring rich scientific and practical results, results which may be doubled in value by the British expedition going out at the same time as ours, results trebled by the work during those years of an expedition from the country which has already done so much in Arctic exploration—your own.

Excluded Markets

By Ethelbert Stewart

PERMIT me briefly to call attention to a tendency in our economic conditions toward what may be termed Excluded Markets. By this is meant the movement on the part of large consumers of or dealers in certain commodities to become producers of these commodities for themselves.

The Illinois Steel Company, one of the greatest consumers of iron ore, buys out the Norrie and other mines in the Gogebic Range, and is from thenceforth no longer a purchaser of iron ores. The vast Pittsburg iron furnaces are supplied with ore from mines owned and operated by the owners of these furnaces. The independent iron-ore men find no market for their ores; not because there is less consumption, but because the great consumers are no longer purchasers. The market is gone, or is excluded from the special producer. This, and this alone, explains the ruin of iron-ore producers in northern Michigan.

Only those mines are operated that supply the demands of the furnaces owned by the same concern. Being large consumers of coke, the iron and steel producers become coke-producers, and mine their own coal from which to produce the coke, thus excluding from the special coal and coke producers their greatest and only steady market.

Cooperage establishments find their markets practically gone when the Standard Oil Company opens immense cooperage plants in Cleveland and elsewhere to supply itself with barrels; the great breweries in Milwaukee supply their own cooperage; the Whisky Trust in Peoria makes its own barrels, as do also the great flouring-mill interests in Minneapolis, Duluth, and elsewhere. Not only this, but the stave-mills find that the flouring-mills are making their own staves; and the lumber-dealers and logging interests find that the stave-mills which furnish the cooper-shops owned by the flouring-mill interests are supplied with logs and lumber cut from the timber-lands likewise owned by the owners of the flouring-mills.

The salt-producers of Manistee and Sag-

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inaw are, for the most part, sawmill men, who use their scrap-ends from sawmills to supply their stave-mills, which supply their cooper-shops, which make the barrels in which they ship their salt boiled by the waste products of their stave and saw mills. These concerns are striking instances of the modern tendency to "buy nothing, sell everything."

A few years ago wood-pulp mills sprang up rapidly in Wisconsin and elsewhere, to produce pulp for paper-mills. Large interests were created also by the demands of pulp-mills for certain kinds of wood for pulping. Now there are few paper-mills that are not supplied with pulp from pulp-mills of their own. The pulp-mill as an independent producer is extinct; not because there is less pulp used, but because the market is gone.

The paper mill interest seems to feel secure, and has organized a trust, but that market may yet become one of the excluded. A large consumer of paper, perhaps one of the largest newspaper establishments in the West, now owns its own paper-mill, pulp-mill, and timberlands, and is no longer a buyer in the paper market. Others will follow, leaving the print-paper trust without a market.

The proprietor of at least one of the great monthly magazines manufactures his own printing-ink; at a large saving to himself, no doubt, but perceptibly restricting the possible ink market, without lessening the consumption.

The Pullman Palace Car Company, under various names and separate subcompanies, conducts a rolling-mill and foundry which produces all the bar iron, beams, and castings for the production of the cars. The writer has been informed that the output of an entire mill, practically owned by the company, supplies its towels, sheets, etc., and that only the velvets for upholstering are really bought in what can be considered a market.

The great stock-yards combinations in Chicago, with their hundreds of teams and thousands of sets of harness, afford no market for the harness-manufacturer; they make their own. No horseshoer secures their trade in his own independent shop; he must work by the day in theirs. Armour buys no tin cans for his canned products; his own tin-shops supply his needs; not only this, but he is reported at least to have an interest in the tin-plate mill in St. Louis sufficiently great to prevent him from buying tin-plate elsewhere. Upon stock-farms of heroic proportions owned by Mr. Armour, and in one case by combined slaughter-house interests, are raised thousands of cars of cattle for his abattoirs. This case, of course, does not amount to an excluded market, for it would be manifestly impossible to raise cattle enough for his needs; but when the price of cattle runs high, the beef combine in Chicago have enough of their own cattle on these immense farms to supply them for several days, or even weeks, if necessary; and by thus all staying out of the market for a very few days the price of cattle drops to a point satisfactory to them. A very effective regulator of prices is thereby secured.

Great commercial establishments are also becoming producers, and are therefore as jobbers excluded from the markets for other manufacturers. A large Chicago establishment which sells by catalogue to people everywhere outside of Chicago, recently became dissatisfied with prices it was paying for buggies and carriages; purchasing a plant at Kalamazoo, Mich., it is no longer a part of the market for these things. A large firm of Chicago, own and operate a tea farm in China, and, though selling immense quantities of tea, they form no part of the market for others.

Nothing here said is to be construed as discreditable to these parties; it is simply to show a tendency in our economic affairs toward what is here called an "Exclusion of the Market."

The Cincinnati "Enquirer" of April 4, 1899, is authority for the following, which, whether accurate or not, is certainly along the line of recent tendencies:

"Colonel James Andrew Scott, candidate for Attorney-General of Kentucky, made the following statement that is of interest to the farmers in Kentucky: 'I met a representative of the Tobacco Trust last week, who told me that hereafter Kentucky farmers would be paid only six cents a pound for their crops. I told him that tobacco could not be raised for that price. He said they would be compelled to raise it for that price, or else the Trust would buy land, import cheap Italian labor, and raise its own tobacco. He

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further told me that the Coffee Trust had done the same with the coffee-planters and succeeded, and the Tobacco Trust would do likewise.'"

Instances might be multiplied indefinitely, but the purpose here is simply to set students to thinking about a "law" of excluded markets that is not mentioned in the works of professional economists, who set forth their own prejudices as "fundamental principles" and "natural laws."

The larger the field of actual operation for this law of excluded markets becomes, the more deceptive as to real conditions must statistics of production and consumption be. For instance, a large production of merchant bar iron and steel rails will not make glad the hearts of iron-ore or pig-iron producers, if that large production has been only or largely in those mills that produce their own ore and make their own pig iron. There is no market for pig iron except at the puddling-furnaces of those who do not produce pig for themselves.

Conceded a large consumption of print-paper, the owner of an independent mill has no market and cannot turn a wheel if that consumption is largely by newspaper publishing houses that produce their own paper.

No matter what a man's ability may be as a manufacturer, a market is the *sine qua non*, and a newer and truer form of that alleged "law of diminishing returns" may be, the larger the consumption, along certain lines at least, the more contracted the market.

Hebrew Prophets and American Problems

Puritan Prophets of the Restoration: Malachi and Joel

By Lyman Abbott

TWO great religious movements have had their birth in Oxford, one in the last century, one in this. The first, under the inspiration and leadership of John Wesley, was essentially a Puritan, though not a Calvinistic, movement. It discarded the ritual of the Church, formulated new articles of faith, invented new methods of church activity, framed a new ecclesiastical organization, separated itself entirely, though by a gradual process, from the traditions and established religious institutions of the country, and after the death of its leader became a new denomination. The other, under the inspiration of Dr. E. B. Pusey and John Henry Newman, revived ancient and well-nigh forgotten customs in the Church, retained while enlarging its ritual, adhered not only to its primitive faith but to the primitive expression of that faith, acknowledged the authority of the early fathers, and attempted on that authority to restore traditional methods in worship, forms of doctrine, and methods of church organization and activity.

To the superficial observer there appears to be nothing in common in these two movements; they appear to be antipodal and antagonistic. But in truth they have the same cause and are animated by the same essential spirit. Both were revivals of religion, though they took on such widely different forms. In both there was a profound dissatisfaction with the prevalent worldliness, spiritual supineness, and unmeaning formalism. Both perceived in these and kindred symptoms the evidences of spiritual decay. Both set themselves to repair the evils of their time by reawakening the spirit of reverence toward God and loyalty to him. But they proceeded by different methods. In such a case the method adopted depends upon the temperament partly of the age, partly of the personal leaders in the new movement. This difference of temperament and resultant method produces two schools, diverse and often hostile. They are variously termed respectively the conservative and the progressive, the traditional and the radical, the ecclesiastical and the Puritan, the priestly and the prophetic, the ritualistic and the non-

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ritualistic, the established and the non-conformist. Each seeks new spiritual life: one looks back to a past age, sees or thinks it sees a better life in that age, and seeks to restore the ancient life by restoring the ancient customs; the other considers only the present and the future, and proposes new experiments to meet the needs of a new time: one reunites itself to the past by looking back to its forgotten traditions and re-establishing them as law; the other separates itself more completely from the past, whose methods it regards as obsolete: one reaffirms and seeks to re-establish the authority of the Church by reviving both its spiritual life and its ecclesiastical power; the other discards the authority of a Church which has become cold, worldly, and formal, and seeks to throw the individual back upon the authority of his own conscience: one seeks to revive the old ritual with a new spirit, and create a new spirit by an enriched ritual; the other abandons the language of the past and seeks to recreate communion with God by recreating the language of communion: one is social, ecclesiastical, organic, authoritative; the other, individualistic, unofficial, free: the motto of the one is, Let us return to the old paths; the motto of the other, Let us sing unto the Lord a new song: the danger of the one is an over-emphasis on the form in which religion is or has been embodied; the danger of the other, such a disembodiment of religion as deprives it of practical efficiency.

I must frankly confess that my temperament and sympathies attach me to the non-ritualistic, non-traditional, progressive party. I am interested in the past chiefly as the terminus from which all progress must be made into a better future. I care little, perhaps too little, for etiquette in society or ceremonialism in religion. For institutions I care much less than I do for the spirit and the life which transcend institutions; and no particular form of institutional religion specially attracts me, since I seem to see the religious spirit manifesting itself in a great variety of institutional forms. If I were compelled to choose between the two extremes, the Quaker without form and the Roman Catholic with elaborate formalism, I should doubtless be a Quaker. Nevertheless, it cannot be doubted that both the ritualistic and the non-ritualistic forms of religion are essential to the well-being of the human race; it cannot be doubted that there are many men and women whose religious life finds its truest and its most genuine expression in ritual, and even in elaborate ritual. Nor can it be doubted that, though the spirit is more than the institution, if religion be divorced from all institutions, it ceases to be practically efficient. Religious institutions without religion are corpses; but religion without religious institutions is a disembodied spirit, having neither a voice to be heard, a form to be seen, nor a hand to be grasped. He must be either narrow or superficial who does not see that the revival of traditionalism and ritualism is often a very genuine revival of the spirit of faith and hope and love, that England is debtor to John Henry Newman as well as to John Wesley, that the world of men needs the traditionalist as well as the radical, the Churchman as well as the Puritan.

The first duty of the Jews, after the exile, was to re-establish the institutional religion of earlier Judaism. At first, therefore, the ritualistic or traditional party came to the front. Its spirit is historically manifested in the Books of Ezra and Nehemiah, and vitally incorporated in what is left us of the messages of Haggai and Zechariah. The Temple was rebuilt, and its origin was attributed to Moses, who was reputed to have built a tent-temple in the wilderness; the Sabbath was re-established, and all traffic and all burden-bearing on that day was prohibited; marriages with foreign wives, which had been common, possibly almost unavoidable, during the captivity, were again interdicted; the priesthood was revived, the priests invested with new authority, and the High Priest became the most honored ruler in the Jewish State, as, centuries after, the Bishop of Rome became the sacred and supreme authority in Europe; the Levitical code was revived, reorganized, and greatly enlarged—so enlarged that as a code it may almost be said to date from this period. We all know that the best historical scholars are not agreed as to the origin of some of the most sacred elements in the Christian organization and the Christian ritual: the date of infant baptism, the nature and

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origin of the Lord's Supper as a Church festival, the time when and the method in which bishops first attained episcopal authority, the way in which the so-called Apostles' Creed came into use in the Church liturgy. It is not, therefore, strange that scholars are not agreed on such questions as when the Jewish Temple was first fashioned, when the Jewish priesthood was first ordained, when the sacrificial system was first perfected as a definite ritual, when the Levitical code was formulated into a code. It is probable that in these respects Christian history repeats Jewish history, and that the latter ceremonial, like the former, was a gradual growth, the origin of which those who most reverenced it pushed back unconsciously and honestly to a remote date, in order to impute to it the sacredness of long-continued custom, if not of direct divine authority.

By the time of Malachi the Temple was built, the priesthood was established, the sacrificial system was organized, the Levitical code with its requirements and prohibitions was recognized as a part of the law of Judaism; and yet all had proved unavailing to preserve the religious life of the Nation uncorrupted. "The new Jerusalem had arrived at a tolerable condition of order and repose, although it might be but weak; the lofty enthusiasm, however, of the days of the redemption from the exile had long ago passed away. Since those who conscientiously adhered to the regulations of the Pentateuch, as they were already interpreted with painful scrupulousness, notwithstanding did not live to see any great and splendid times, and the ancient Messianic promises appeared quite to fail to arrive, as a consequence, on the one hand, a dangerous indifference as to moral distinctions and the entire ancient religion had already arisen, and, on the other hand, a decidedly querulous life, along with the arrogance and unbelief of others."[1] The priests refused the sacrificial loaves of cheaper and poorer quality which the humbler worshipers offered; they took from worshipers the money necessary to purchase animals for sacrifice and bought the lame, the sick, and the blind, which could be purchased for a small price; the fact that Jahveh's name was known among the Gentile nations, as it had not been before the exile, did not prevent this desecration of the Temple service, for these recreant priests were as indifferent to considerations of patriotism as of piety. The Jewish people, too, had availed themselves of the prohibition of heathen marriages to seek divorce from their wives on insignificant pretexts or on none at all. These deteriorations in the national life aroused the indignation of an anonymous prophet[1] and furnished him with the theme of his message:

> A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Jahveh of Hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar. And ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And when ye offer the blind for sacrifice, is it not evil? and when ye offer the lame and sick, is it not evil? Present it now unto thy governor; will he be pleased with thee? or will he accept thy person? saith the Jahveh of Hosts.[2]
>
> . . . . . .
>
> And this ye do further: the covering of Jahveh's altar with tears, with weeping and groaning, so that there can be no more regard unto the sacrifice, nor an acceptable thing taken at your hand. Say ye, Wherefore? Because Jahveh hath been a witness between thee and the wife of thy youth to whom thou becamest unfaithful, though she is thy companion and the wife of thy covenant! And hath not One created them and doth not the whole spirit belong to him? And what doth One seek? A seed of God. Therefore take heed for your spirit's sake and be not unfaithful to the wife of thy youth.[3]

That Jahveh is the loving Father, and the Lord of Judah, that he is also the God of all Gentile nations, that he is the supreme and final judge, and that he will call Judah unto judgment from which its ritual and temple and priesthood cannot save it, this is the message of this Puritan of the olden time. Not Luther's condemnation of the Roman priesthood of his time is more severe and searching than this indictment of formalism by the Protestant of the fifth century before Christ.

Malachi is the most prosaic, Joel the most dramatic, of the later prophets.[4] His

[1] Ewald, "Prophets of the Old Testament," Vol. V., p. 71.

[1] Malachi is probably not a proper name, but simply a general term meaning messenger, *i. e.*, messenger of Jahveh.

[2] Malachi i., 6-8, Rev. Vers., modified by Ewald.

[3] Malachi ii., 13-15, Ewald's translation.

[4] There is some doubt whether he is among the earliest or among the latest; the latter view is that of modern scholarship.

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book is devoted to a single theme worked out with literary skill. It may well be read through at a sitting, for it is not long. It requires a great poet to take a commonplace incident from every-day life and clothe it in such imagery and give it such significance as to impart to it sublimity. This Joel does, creating a parable of spiritual power out of the devastating flight of a swarm of locusts. George Adam Smith graphically describes such a swarm, "small and soon swept away," as he himself once witnessed it:

One summer afternoon upon the plain of Haman a long bank of mist grew rapidly from the western horizon. The day was dull, and as the mist rose athwart the sunbeams struggling through the clouds, it gleamed cold and white, like the front of a distant snow-storm. When it came near, it seemed to be more than a mile broad, and was dense enough to turn the atmosphere raw and dirty, with a chill as of a summer sea-fog, only that this was not due to any fall in the temperature. Nor was there the silence of a mist. We were enveloped by a noise less like the whirring of wings than the rattle of hail or the crackling of brush on fire. Myriads upon myriads of locusts were about us, covering the ground, and shutting out the view in all directions. Though they drifted before the wind, there was no confusion in their ranks. They sailed in unbroken lines, sometimes straight, sometimes wavy; and when they passed, pushing through our caravan, they left almost no stragglers, except from the last battalion, and only the few dead which we had caught in our hands. After several minutes they were again but a luster on the air, and so melted away into some heavy clouds in the east.[1]

Though they are but an army of insects, they are as terrible as an army with banners. Dr. William Thomson gives a graphic picture of his unsuccessful battle with such a swarm:

Their number was extraordinary; the whole face of the mountain was black with them. On they came like a disciplined army. We dug trenches and kindled fires, and beat and burnt to death "heaps upon heaps," but the effort was utterly useless. They charged up the mountain-side, and climbed over rocks, walls, ditches, and hedges, those behind covering up and passing over the masses already killed. . . . At length, worn out with incessant skirmishing, I gave up the contest. Carrying the pots into the house, and covering up what else I could, I surrendered the remainder to the conquerors. For four days they continued to pass on towards the east, until finally only a few stragglers of the mighty hosts were left behind. Such a swarm sweeps everything before it in its march. Not only large vineyards loaded with young grapes, but whole fields of corn disappear, and olive, fig, and mulberry trees are stripped of their leaves as if by magic, and the hope of the husbandman vanishes like smoke.[1]

Such a flight of locusts as this had passed over the land in Joel's time; it is this flight which he dramatically describes, and from it he draws his lesson of divine judgment. He calls on one class after another to join in mourning for the desolation which has come upon the land—the old men, the revelers, the priests, the husbandmen:[2]

OLD MEN

Hear this, ye old men,
And give ear, all ye inhabitants of the land!
Hath this been in your days,
Or in the days of your fathers?
Tell ye your children of it,
And let your children tell their children,
And their children another generation.
That which the palmerworm hath left
Hath the locust eaten;
And that which the locust hath left
Hath the cankerworm eaten;
And that which the cankerworm hath left
Hath the caterpillar eaten.

REVELERS

Awake, ye drunkards, and weep,
And howl, all ye drinkers of wine,
Because of the sweet wine;
For it is cut off from your mouth!
For a nation is come up upon my land,
Strong, and without number;
His teeth are the teeth of a lion,
And he hath the jaw teeth of a great lion.
He hath laid my vine waste,
And barked my fig-tree:
He hath made it clean bare, and cast it away;
The branches thereof are made white.

PRIESTS

Lament like a virgin
Girded with sackcloth for the husband of her youth!
The meal offering and the drink offering
Is cut off from the house of the Lord:
The priests, the Lord's ministers, mourn.
The field is wasted,
The land mourneth;
For the corn is wasted,
The new wine is dried up,
The oil languisheth.

HUSBANDMEN

Be ashamed, O ye husbandmen,
Howl, O ye vinedressers,
For the wheat, and for the barley;
For the harvest of the field is perished!
The wine is withered,
And the fig-tree languisheth;

[1] George Adam Smith, "The Book of the Twelve Prophets," Vol. II., pp. 398-9.

[1] William Thomson, "The Land and the Book: Central Palestine and Phœnicia," p. 297.

[2] I follow Professor Moulton's arrangement in the "Modern Reader's Bible."

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The pomegranate-tree,
The palm-tree also, and the apple-tree,
Even all the trees of the field, are withered;
For joy is withered away from the sons of men.

To this poet this coming of the locusts is the coming of the Day of the Lord—"a day of darkness and gloominess, a day of clouds and thick darkness, as the dawn spread upon the mountains; a great people and a strong."

The appearance of them is as the appearance of horses; and as horsemen, so do they run. Like the noise of chariots on the tops of the mountains do they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

At their presence the peoples are in anguish:
All faces are waxed pale:
They run like mighty men;
They climb the wall like men of war;
And they march every one on his ways.

And they break not their ranks: neither doth one thrust another; they march every one in his path: and they burst through the weapons, and break not off their course.

They leap upon the city;
They run upon the wall;
They climb up into the houses;
They enter in at the windows like a thief.
The earth quaketh before them;
The heavens tremble:
The sun and the moon are darkened,
And the stars withdraw their shining.

And the Lord uttereth his voice before his army; for his camp is very great; for he is strong that executeth his word: for the Day of the Lord is great and very terrible; and who can abide it?

The poet calls on the people to recognize in this strange conquest and spoliation a judgment of Jahveh. "Yet even now," saith Jahveh, "turn unto me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments; and live unto Jahveh your God; for he is gracious, slow to anger, and plenteous in mercy, and repenteth him of the evil." The poet represents the invitation as accepted, and depicts the old men, the children, the mothers, the brides and bridegrooms, the priests and ministers, assembling in a great congregation and appealing to Jahveh for forgiveness and help:

PRIESTS

Spare thy people, O Lord,
And give not thine heritage to reproach,
That the nations should use a byword against them,
Wherefore should they say among the peoples,
Where is their God?

The flock of locusts disappear as quickly as they come; the wind shifts and sweeps them out into the Mediterranean sea; they are gone, although they have left the work of desolation behind them. The prophet sees their going, as he sees their coming; he sees the rain descending, the sun shining, the spring returning, the grass, the trees, the flowers, the fruits springing up again, a harvest recurring, and in all this a symbol of the God who judges, but who also repairs and restores:

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he giveth you the former rain in just measure, and he causeth to come down for you the rain, the former rain and the latter rain, in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty and be satisfied, and shall praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.

Then by a sudden transition the poet passes from this terrestrial catastrophe to that final judgment of which it is in his thought a symbol and a prophecy:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem there shall be those that escape, as the Lord hath said, and in the remnant whom the Lord doth call.

With this outline of and extracts from what is a wonderful poem I bring this series of papers to a close. They are not intended so much as studies of the prophets as suggestions for a study of them. Underlying them is the one thought which I believe will lead to a more intelligent, a more spiritual, and a more helpful study of the Bible than that of our fathers. This simple thought is that the books of the Bible are literature, subject to the laws of other literature, and as literature are to be studied. Literature is the un-

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veiling of human experience, and I have treated these Hebrew writings as literature; that is, as the unveiling of human experiences. I believe they are that, and exactly that. They unveil the inner experiences of devout men of spiritual genius. God's revelation is not something distinct from experience, but something in human experience; and we are coming to learn, not that God once inspired a book, but that he inspires men, and that the book is inspired only as the men who wrote it were inspired; and we are therefore trying to understand them, that we may understand what they wrote. God broods the whole human race; speaks to all listening ears; dwells in all welcoming hearts. In the Hebrew literature we have the devoutest experiences of the devoutest souls of the devoutest people of ancient time. And to them the world owes an incalculable debt for their message to it.

If we attempt in a sentence to combine the lessons we have learned from these prophets, that sentence would be something like this: We have learned from Amos that God is a righteous God; from Hosea that he is tender and merciful, patient and long-suffering; from Micah that he is the God of the poor and will avenge himself on those who wrong his poor; from Isaiah that he is the God of nations, building up and tearing down, the real force behind all force, the real power behind all power; from Jeremiah that he is the God of individuals, and that no nation can be righteous in his sight whose individual members in their individual lives are impure; from the Great Unknown that he is a God of hope, and that he will conquer unrighteousness through the sacred ministry of suffering; and, finally, from the prophets of the restoration that the religion of form and the religion without form are both acceptable to God, if there be the real religion in either the one or the other; while, last of all, from Joel's strange and striking poem we get a forecast of that day when he will come to judge the world with righteousness and the people with his truth.

The Public and the Street Railways

By Clarence S. Moore

TO-DAY, when the electric-car service is so satisfactory on most lines, when cars are new, well lighted, comfortable, and swift, and when the conductors are, for the most part, polite and good-natured, it seems at first sight as if there was little more to ask. But in the course of a winter's travel one is apt to discover things that might be made better. The first thing that strikes you is the extreme youth of many of the conductors. "Why is it that the conductors are so young on this line?" I asked one of these boys.

"Well, I'll tell you the truth," he replied. "It's because the company treats the men so badly and pays them so little. Men will not stay if they can get anything better to do, and the boys take the places because they are willing to work for less, and think it is better than doing nothing. I got my job two weeks ago, and had to borrow money to pay for my uniform. It will take me a month to pay it back, but I shall leave as soon as I get it paid, because the company does not treat you right."

The next thing you notice is that some chilly, rainy day the cars are all cold. You do not mind it if you are going only a short distance; but if you have a cold and are obliged to ride an hour in a cold car, you mind it very much. Sometimes it gives you an attack of grippe. You remark to the conductor that the car ought to be heated on a day like this, and he agrees with you, and explains that he is forbidden by the rules to touch the switch that controls the heaters. You do not say anything, but you think pretty hard about what your friends say of public ownership of street-car lines.

Another time you get into a car at ten o'clock at night. It is the first day of the blizzard; the wind blows fiercely and the thermometer registers two degrees below zero. You sit on a heater, and, though you do not keep warm, you are perfectly satisfied that the company is doing its best to heat the car, for plenty of heat is

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coming out. You are surprised that the car should be as warm as it is on such a night. The motorman is a great black-and-white cocoon, and he stands out there facing the fierce night unflinchingly. Snow has frozen into his eyebrows, his mustache is covered with ice, and you wonder how he can see out there. Now and then he jumps up and down and kicks to keep his feet warm, but most of the time he braces himself against the storm and darts his quick glances into the darkness as he rings the gong. You are glad that the conductor can come inside, and wish the motorman could. You feel angry with the company. Why can't they have inclosed vestibules for the motormen here as they have in Minneapolis? you ask yourself. If the snow sometimes plastered up the glass, he could open the window a little and still be infinitely better off than he is out there in that blizzard. You wish that the president and directors of the company had to run the cars for a couple of hours on a night like this. When the conductor comes your way, you say, "It's a rough night for your motorman; how long has he been on duty?" "Ever since two o'clock this afternoon," he replies, "and he hasn't had anything to eat since noon. He is nearly frozen." This sets you to thinking, and you talk afterwards with conductors about their life. "During the blizzard," you ask, "was there any attempt made by any company to furnish the conductors and motormen with hot coffee or any other drink to help them out?" You are astonished by the answers, which are uniformly, "No."

How can officials employing thousands of men be so regardless of the health and even the lives of their men? To stand in that blizzard for hours without means of warming themselves, inside or outside, is bound to be sickness to some and death to others.

You decide to ride in the elevated trains as much as possible, for the engineers and firemen are protected from the cold.

When the spring comes, you forget the worst about the cold and enjoy the combination cars. But one day you get into a car that starts and stops with unpleasant jerks. People are thrown about, and one old lady falls down. When you get out, you look at the motorman to see what kind of a fellow handles his switch so carelessly, and you find he is a boy. Heavens! you think, are they employing boys for motormen too?

Well, the upshot of all this is that you realize that there are two things to be observed before the comfort of the thoughtful traveling public is secured. First, the bodily comfort of the passengers, which is in some respects quite well looked out for already; second, the mental comfort of the passengers, which is violated constantly.

A self-respecting, gentlemanly traveler cannot be comfortable when he realizes that his nickel contributes to the wealth of men already rich, while their employees are as ill paid and unjustly treated as appears upon asking a few questions. You cannot feel comfortable on this point until you know that each one of those men is happy and contented, and grateful to a good company that pays him enough to support his family in a bright home where want does not enter and where assistance from fresh-air funds is not needed. You want to feel that he is fairly treated, not overworked, that he has one day off each week and two weeks' vacation each year. To know this would be worth more to you than having the fares reduced to three cents.

You cannot be comfortable when you know that the conductor is unable to control the switch that heats the car. Suppose your wife takes a car for a long ride in the winter, and, feeling chilly and unwell, requests the conductor to turn on the heat. His inability to do so may cost her her life.

You cannot be comfortable when you know that a motorman is outside freezing his hands and feet in a blizzard to hold his job, because the company is too inhuman to protect him from the cold, as he would be protected in another city.

Nor can you be comfortable when you reflect that the car is being run, not by reliable, careful, experienced men, but by boys, who are much more liable to run down and kill children and pedestrians than men are.

Bodily comforts are not the only ones that corporations must consider in the near future. The public *has* a conscience and a moral sense, and there are already evidences that these must be taken into account and not violated much longer.

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Books and Authors

The New Political Economy[1]

Shelley, in his eloquent essay in "Defense of Poetry," claimed that the poetry of each age has expressed itself in various guise, according to the spirit of the time and the people; and he hinted that its next manifestation would consist in new readings of Political Economy or Social Science. This prophecy would seem to foretell the Carlyle-Ruskin school of political economists—a small school still, but every day gaining force and numbers. Long sneered at because its political economy was poetical, this school is slowly, gradually convincing the world that its poetry is also the highest truth on the subject. As Mr. John A. Hobson says in the book we have now under review ("John Ruskin, Social Reformer"), "It has been humorous to hear the dull drudges of commercial economics speaking contemptuously of an economist whose logic is far keener than their own, and whose work will hereafter be recognized as the first serious attempt in England to establish a scientific basis of economic study from the social standpoint."

Mr. Hobson is perhaps the most brilliant contemporary exponent of the New Political Economy. He is still looked at askance by others of his profession, who muzzle him, so far as it is possible to muzzle anybody nowadays; that is to say, though he is an Oxford graduate and a University Extension lecturer, those economists who have the say in London prevent him from lecturing under the auspices of the University Extension Society there. Fortunately, he has the freedom of the press; and his lectures are eagerly sought after by other societies in London, and even by the University Extension Societies out of London; for he is recognized as an inspiring teacher. Mr. Hobson also notes that in America especially, and among the thinkers of Continental Europe, the doctrines he advocates are fast gaining ground.

The leading heresy of the Ruskin school of political economy is the attempt to enlarge the scope of the science so as to consider the mind of man as a whole, and not as divided up into "water-tight compartments," a practice of the pre-Ruskinites that Mr. Hobson is wont to satirize. The "economic man"—a mere abstraction—is the hypothetical subject around which the old-fashioned science was built up. "But what," asks Mr. Hobson, "is the use of a science that begins by assuming that man is what he is not?"

Not only is it of no use, he says, but it is of distinct disadvantage: "The visible failure of the orthodox political economy to throw light upon social or even distinctively industrial problems proves that a narrow group of phenomena has been falsely specialized. It is not, however, essential to Mr. Ruskin's position to deny that 'the industrial system' can be made the subject of a special study. There might be a science of marketable goods estimated at market prices. But he repudiates the claim of such a science to be called 'political economy,' as he also denies its ability to impose any rule of conduct upon life. If such a science exist, let it be called what it actually is, Mercantile Economy." Or, as Ruskin more forcibly dubs it, "the science of avarice"!

Of Mr. Ruskin's point of view he speaks as follows: "Whereas the current theory took for its subject-matter material marketable goods, and the processes of making and distributing them, measured in terms of money and regarded from a distinctively individual standpoint, Mr. Ruskin's theory took for its subject-matter all kinds of 'goods,' including those highest goods which are immaterial and unmarketable, and the processes of making and distributing them, measured in terms of 'life' and regarded from a social standpoint." The elaboration of Ruskin's theories in this clearly written and entirely readable book is of fascinating interest. Mr. Hobson is Ruskin's disciple in feeling as well as in thought. Perhaps no sentence in Ruskin appealed to him more strongly than this: "I cannot paint," he said, "nor read, nor look at

[1] *John Ruskin, Social Reformer.* By John A. Hobson. Dana Estes & Co., Boston.

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minerals, nor do anything else that I like, and the very light of the morning sun has become hateful to me, because of the misery that I know of, and see signs of where I know it not, which no imagination can interpret too bitterly. Therefore I will no longer endure it quietly; but henceforward, with any few or many who will help, do my poor best to abate this misery."

Catholicism: Roman and Anglican [1]

It is difficult to characterize this book. Is it history, philosophy, or criticism? It is each in turn, and in each it is so admirable that one cannot but regret that it is not that exclusively. Its composite character is due to the fact that it is composed of papers originally contributed to the "Contemporary Review." They deal with cognate themes. They are, the author tells us, "products of continuous reading and reflection on the problems they discuss." But they are separate essays, not interrelated chapters of one harmonious work. And these essays are severally so excellent that the reader regrets that Dr. Fairbairn had not, instead of writing them, given the product of his continuous reading and reflection in a continuous and symmetrical treatise.

Thus in the second essay he gives an admirable suggestion for a history of that theological renaissance which has made the nineteenth century scarcely less preeminent in theological progress in England than in scientific development—that renaissance whose curiously contrasted products are seen in Anglo-Catholicism, in the Broad Church movement, and in rationalism revived and at the same time spiritualized, that renaissance which has been interpreted by such singularly antithetical apostles as J. H. Newman, F. D. Maurice, and J. A. Froude. Dr. Fairbairn shows in a graphic paragraph how Byron and Shelley and Wordsworth and Scott and Coleridge had variously prepared the way for this revival of religious thought. But he has not shown, he has only hinted at, the radical difference between the Churchmanship of the Oxford Movement and that of Laud, between the Broad Church movement of Maurice and Robertson and Stanley and the older Erastianism, and between the rationalism of Froude and Carlyle in literature and of Huxley and Tyndall in science and the earlier unethical skepticism of Hume and Bolingbroke.

So, again, he hints at the philosophy which, if applied to the history of religion, to its present condition, or to the problems involved in its future development, would do much both to interpret the past and to guide into the future. "The Churches exist for religion, and ought to be agencies and institutions for its realization. The character of a religion is determined by its idea of God." This sentence is really a key both to past history and to future progress. The underlying conception of God determines the nature of religion, and the nature of religion determines the institutions and methods of the Church. The Roman conception of God, borrowed from paganism and spiritualized, was imperial. The imperial conception of God carried with it an imperial system of theology—God a lawgiver, revelation a law, religion obedience, sin disobedience, forgiveness remission of penalty. And this in turn involved an imperial form of church government, with its Pope an ecclesiastical emperor and its archbishops and bishops corresponding to prefects and sub-prefects, and an imperial system of worship, with its placation of the lawgiver's anger and its temporal and eternal penalties for disobedience. This is what we see looking backward. Looking forward, it is not difficult to see that only as the conception of God is changed, only as he is regarded as a Father, not as a Lawgiver, will paternal theology be substituted for imperial theology, and liberty come in Church and State in place of an infallible autocracy—the divine right of kings who can do no wrong and of popes who can make no mistakes. To attempt to build either fabric on the other foundation is hopeless. Dr. Fairbairn does but hint at this philosophy which so underlies and controls institutional religion; and we cannot but wish that he had written a continuous and harmonious treatise applying this principle to past history and present problems. What work it would make of sectarian distinctions The Outlook indicated in its recent editorial on "Are the Churches Christian?"

[1] *Catholicism: Roman and Anglican.* By A. M. Fairbairn, M.A., D.D., LL.D., Principal of Mansfield College, Oxford. Charles Scribner's Sons. $2.

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Again, Dr. Fairbairn gives some pen-and-ink portraits of individuals who have contributed to the religious thought and life of the current century. His criticism is so keen and yet so kindly, so searching and yet so just, that we cannot but wish that he had made this his theme. Admirable is his analysis of Cardinal Newman's character; still more admirable his analysis of Cardinal Manning's character. Dr. Fairbairn's insight is as clear as his temper is judicial. He comprehends, and helps us to comprehend, the curious and interesting contradictions which are a distinguishing characteristic of all truly great men. He thus interprets the inevitable antagonism between Newman and Manning, the prophet and the politician, the man whose intellectual subtlety made him seem dishonest to such men as Kingsley, and the man whose political ingenuity made him seem dishonest to such men as Cardinal Newman. Comparing these lives, one asks one's self, What is honesty? and one wonders whether, in any just judgment, not of *principles* but of *men*, there must not be as many standards of judgment applied as there are individuals. For ourselves, we cannot regard either Newman or Manning as divinely honest—but who is? and yet neither of them was consciously dishonest. If Dr. Fairbairn would give the world a series of etched portraits of the great religious thinkers of this century, he might do for this epoch in England what Morley has done for the revolutionary epoch of France by his portraits of the French revolutionists.

As it is, this volume, because it is philosophy, history, and criticism—all three—is neither. It reminds us of one of Liszt's famous compositions, which is full of buds of melody that never bloom, and has no theme because it has so many. And yet his book has the virtue of its defect, and is all the more suggestive because it is incomplete. By its very fragmentariness it provokes the thoughtful reader to attempt to do for himself what he is continually wishing Dr. Fairbairn had done for him.

In our issue of July 8, by a slip of the pen, Mr. Stephens's "Higher Life for Working People" was wrongly credited as to its publisher. It is published by Longmans, Green & Co., New York.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending July 7. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Agatha Webb, by Anna Katharine Green, is a complicated, intricate, and sensational story of crime and detection. The plot is purposely twisted to mislead the reader's suspicions. Lovers of the literature of crime may find the story attractive; but even in this class of literature it falls far below the author's "Leavenworth Case." (G. P. Putnam's Sons, New York.)

Mrs. Hugh Fraser, in her recently published "Letters from Japan," gave the reading world almost, if not quite, the best book about that wonderful country, in its domestic and social life. She now sends forth a volume of short stories, relating also to Japan, called *The Custom of the Country*. These are in a very different key and written in a quite different style from Mrs. Fraser's former work in fiction. "Palladia" was a novel of rather remarkable plot, but overcrowded with incident; these stories, on the other hand, while each has a strong central point, are rather fanciful and delicate than exciting. They bring before us the inner life of the Japanese people, and the romance in that life, in a graceful and charming way. (The Macmillan Company, New York.)

Mr. S. Baring-Gould adds to his long list of novels on out-of-the-way and curious subjects *Pabo, the Priest*, which deals with Wales in the time of the feudal and ecclesiastical oppression in the reign of Henry I. There are passion and feeling in the little book, and we should rank it very high among Mr. Baring-Gould's productions. It is needless to say, with this authorship, that the study of conditions and customs in ancient Wales is close and interesting. (The F. A. Stokes Company, New York.)

Shine Terrill, by Kirk Munroe (Lothrop Publishing Company, Boston), is full of adventures and exciting incidents possible to a "Sea Island Ranger," which phrase is the sub-title of the book. There is always preserved in Kirk Munroe's stories for boys, however exciting or improbable,

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the saving element of manliness and quick-wittedness due to common sense applied to emergencies.

By the little people who know the "Five Little Peppers," *The Stories Polly Pepper Told* will be joyfully welcomed. Margaret Sidney, the author, has earned the gratitude of the little people by writing the present book, which rounds out the picture of the life of these charming children, who could not have grown up outside of New England. It is a pity that the illustrations should be so inferior and the reproductions no better than they are. (Lothrop Publishing Company, Boston.)

Mary Cameron is a romance of Fisherman's Island, by Edith Sawyer. Harriet Prescott Spofford contributes a foreword. (B. H. Sanborn & Co., Boston.) The plot is hardly an ingenious one, but the characters are better than the plot, and the author's style is sometimes better than either. The Maine coast has many gentle enchantments, and some passages in this book are not entirely inadequate souvenirs of them.

HISTORY AND BIOGRAPHY

We shall treat at some length, at the earliest opportunity, the two beautifully printed and beautifully illustrated volumes comprising *The Life of William Morris*, by J. W. Mackail. We need only say now that this biography was undertaken at the request of Sir Edward Burne-Jones, and that Morris's friends have co-operated with the author of the book in the most cordial way. A very slight glance through the volume is enough to show that this is indeed a worthy memorial of the "poet, artist, manufacturer, socialist, and author of 'The Earthly Paradise.'" (Longmans, Green & Co., New York.)

Mr. Oscar King Davis, a special correspondent of the New York "Sun," has just published a record of four months' impressions during the past year, under the title *Our Conquests in the Pacific*. (The F. A. Stokes Company, New York.) Honolulu, Guam, Manila, and Iloilo and the voyages thither are graphically portrayed. The charm and value of the work lie in the fact that Mr. Davis describes events at the very time when he sees them. He apparently relies upon no after inspiration, and his text does not impress the reader as having been "touched up." He has also the happy faculty of seizing the most picturesquely salient features without detaining the reader with long accounts of secondary happenings. Philippine history before the outbreak of the war now going on is made more distinct by Mr. Davis's book; and his accounts of the events which led up to that war make interesting reading for every one, whether expansionist or anti-expansionist.

The Government of Municipalities, by Dorman B. Eaton, is a somewhat deliberate but weighty and instructive review of the fundamental question of municipal organization. The author's main attack is directed at the system of party government for municipalities. This he holds responsible, not only for the spoils system, but for most of the evils which our great cities are enduring. Among other methods of lessening its power, he would introduce a system of "free voting," by which minorities could concentrate their votes so as to secure representation in all municipal councils. The recent demand for the concentration of municipal powers in the mayor he strongly condemns as not only reactionary but utterly hostile to healthful democratic development. He notes that "in the cities of New York and Brooklyn, where the party boss system was first developed, the autocratic mayoralty system was also first established," and he holds that the autocratic mayoralty is itself an outgrowth of the boss system; whereas both would rather seem to be the outgrowth of public apathy—since one-man power develops only where the general public is ignorant or indifferent regarding public affairs. As regards "home rule" for cities, Mr. Eaton recalls that most of the reform measures in New York State have been adopted against the protest of the city representatives, and he concludes that powers for home rule should be increased only where they are likely to be exercised to better the administration. He does not accept the doctrine that a city has a right to self-government wherever its independence would not injure the rest of the State, and that only through self-government can political education be advanced. Nevertheless, he is in sympathy with the extension of home rule and allegiance to democratic principles, and his arraignment

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of the provisions of the charter of Greater New York for their frequent violation of these principles forms one of the notable features of the work. (The Macmillan Company, New York. For the Columbia University Press.)

POETRY AND CRITICISM

To his five other books of verse Mr. Madison Cawein now adds a sixth, *Myth and Romance.* (G. P. Putnam's Sons, New York.) As in the author's other productions, the poetry of this is at times wordy, moody, unclear, and uneven. Nor in its motive will it altogether satisfy those who are seeking strength to encounter human passions and tragedies. If Mr. Cawein's verse is often distinguished by a Greek serenity, it sometimes lacks a Greek simplicity—it reminds one rather of a Swinburnian output. Such genuine verse is it, nevertheless, for the most part, that on every page there are veins of striking, one might almost say startling, richness. Mr. Cawein is a daring and often an admirable interpreter of nature. To this task he brings in these poems subtle and exquisite sympathy.

Mr. Joel Elias Spingarn has published, through the Macmillan Company (New York), *A History of Literary Criticism in the Renaissance.* The work has special reference to the influence of Italy in the formation and development of modern criticism. This is evident as one reads the three sections devoted respectively to Italian criticism from Dante to Tasso, to French criticism from Bellay to Boileau, and to English criticism from Ascham to Milton, the Italian section being twice as long as either of the others. The main theme of Mr. Spingarn's book is the critical activity of the sixteenth century; earlier and later literature receives treatment only in so far as it serves to explain the causes or consequences of that period. Albeit somewhat monotonously written, students will welcome this volume, not only because it traces the origin of the classical spirit in modern letters, but also because it discovers the source of the literary theories of the seventeenth and eighteenth centuries; in other words, of the neo-classic literature. The part played by Italy in the growth of the neo-classic spirit is patently a preponderant one; Mr. Spingarn shows that Italian influence may be traced as far as Lessing and Shelley.

MISCELLANEOUS

A practical book, especially for young mothers, *Le Bonne* (does the author mean *La Bonne?*), has also a good English subtitle, *A Book for Young Wives, Mothers, and Nurses.* The author, Cassie Rozelle Hoyt, has been a nurse, and is the wife of a physician. Her experience has made her familiar with tenement-house life and conditions and the phraseology of the tenement-house mother. This knowledge has enabled her to write a book on this most important subject that appeals directly to the understanding of the tenement-house wife and mother, and will be of great value to tenement-house mothers' clubs. Why the author of such a plain, homely, and common-sense book should have used an ungrammatical French title it is difficult to understand. The author publishes the book in Chicago.

When Grandmamma was New is the quaint title given by Marion Harland to her latest book. This consists of recollections of this Grandmamma's childhood. The stories are graphic, whether their theme is grave, gay, or tragic. The feeling dominating the reader is that the spirit of eternal youth exists in this versatile author. The book is dedicated to the five little grandsons of Mrs. Terhune, who will be objects of envy to the young readers who have not this graceful teller of stories for children in their own families. (Lothrop Publishing Company, Boston.)

A few weeks ago we called attention to the publication, through the house of Georges Bellais (Paris), of a notable biography of Bismarck. The same firm now sends forth a more important volume. It is *Action Socialiste*, by Jean Jaurès, the well-known French political leader. While we cannot agree with M. Jaurès in all of his conclusions, we wish to recommend his volume to all students of Socialism, of education, and of contemporary French history. The range of the book may be appreciated when it is understood that it treats, first, of Socialism as related to education, and *vice versa;* second, of Socialism in its connection with the political questions of the day. In the first part, perhaps the most interesting topics to an American reader are the reports of M.

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Jaurès's speeches on laical and clerical education; in the second, his opinions concerning European alliances, militarism, democracy, the Armenian massacres, Cretan independence, and the Spanish-American war. The volume contains a number of editorials which have already appeared in M. Jaurès's paper, the "Petite République;" they were too good for such ephemeral publication, and are rightly included in the present volume.

A distinct note of the wider horizon which opens now before the religious revivalist, in which religion is recognized as a social as well as individual concern, appears in a little book, *The Closing Century's Heritage*, by the Rev. J. D. Dingwell, with an introduction by the Rev. J. Wilbur Chapman, of New York. "The heritage is light"—light reflected upon the ideals of life from past experience in the State, the Church, the Bible, the Pulpit, and the Pew. The writer significantly begins with the State, as equally with the Church being founded in God. He protests against a double standard of morals for these two, demands righteousness in the State under penalty of hypocrisy in the Church, and declares that "churchmanship and statesmanship must go hand in hand with the twentieth-century Christian" as never before. (Fleming H. Revell Company, New York.)

Stick and Pen Plays, by Charles Stuart Pratt (Lothrop Publishing Company, Boston), will meet the constantly increasing demand for books that clearly and simply explain the kindergarten games, occupations, and gifts. This need for the mother who has had the opportunity for observation and is familiar with the phraseology of the kindergarten has been fully met. But for the intelligent mother who has adaptability and creative faculty, who must be a kindergarten mother in truth, this need has not been fully met; such mothers will enthusiastically welcome "Stick and Pen Plays." It simply and clearly indicates by text and illustration the endless resources for play and occupation in two simple materials obtainable in every home. The book will be invaluable in the nursery and home library.

What Women Can Earn is a collection of short essays on the various (to judge from this book unlimited) fields of wage-earning open to women. Some of the essays are by prominent workers in special lines of work. These essays embody not only information but advice, and give the very practical information as to compensation for women in all the fields of employment covered by the essays. (Frederick A. Stokes Company, New York.)

The Parallel Psalter just issued in America by Messrs. James Pott & Co. (New York) contains the Prayer-Book Version, the Authorized Version, and the Revised Version in parallel columns. The book is capitally printed, and will be of practical use.

Books Received

For the week ending July 14

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILA.
Cameron, Robert. The First Epistle of John.

AMERICAN BOOK CO., NEW YORK
Holder, Charles Frederick. Stories of Animal Life.
Lyte, E. Oram. Advanced Grammar and Composition.

D. APPLETON & CO., NEW YORK
Austin, Oscar Phelps. Uncle Sam's Soldiers. 75 cts.
Coulter, John M. Plant Relations. $1.10.
Ripley, William Z. The Races of Europe (with Supplement). Two Vols. $6.

ADAM & CHARLES BLACK, LONDON, ENGLAND
Alfred the Great: Chapters on his Life and Times by Mr. Frederic Harrison, the Lord Bishop of Bristol, and Others. Edited by Alfred Bowker.

EATON & MAINS NEW YORK
Foss, Cyrus D., D.D. From the Himalayas to the Equator. $1.

FUNK & WAGNALLS CO., NEW YORK
Banks, Louis Albert, D.D. John and His Friends. $1.50.

GINN & CO., BOSTON
Beman, Wooster Woodruff, and David Eugene Smith. New Plane and Solid Geometry. $1.35.
Holland, Anna M. Clay Modeling.

HARPER & BROS., NEW YORK
Carruth, Hayden. Mr. Milo Bush and Other Worthies. $1.
Karageorgevitch, Prince Bojidar. Enchanted India. $1.75.
Ransome, Stafford. Japan in Transition. $3.
Campbell, William T. Observational Geometry.

JOHN LANE, NEW YORK
The Anglo-Saxon Review. Edited by Lady Randolph Spencer Churchill. Volume I. $6.

G. P. PUTNAM'S SONS, NEW YORK
Dalton, Captain Davis. How to Swim. $1.

FLEMING H. REVELL CO., NEW YORK
Baldwin, Josephine L. The Shepherd Psalm. 35 cts.
Sheldon, Charles M. For Christ and the Church. 30 cts.

R. H. RUSSELL, NEW YORK
Hauptmann, Gerhart. The Sunken Bell. English Version by Charles Henry Meltzer.

SCOTT, FORESMAN & CO., CHICAGO
Herrick, Robert, and Lindsay Todd Damon. Composition and Rhetoric for Schools. $1.

THE SHAKESPEARE PRESS, NEW YORK
Morgan, Appleton. A Study in the Warwickshire Dialect.

ALEX. B. SHUMWAY, LITCHFIELD, CONN.
The Litchfield Book of Days. Edited by George C. Boswell. $1.60.

SMALL, MAYNARD & CO., BOSTON
Howe, M. A. De Wolf. Phillips Brooks. (The Beacon Biographies.) 75 cts.
Barnes, James. David G. Farragut. (The Beacon Biographies.) 75 cts.
Trent, William P. Robert E. Lee. (The Beacon Biographies.) 75 cts.
Hapgood, Norman. Daniel Webster. (The Beacon Biographies.) 75 cts.
Hale, Jr., Edward Everett. James Russell Lowell. (The Beacon Biographies.) 75 cts.
Channing, Grace Ellery. Sea Drift. $1.50.

THE WARD WAUGH CO., CHICAGO
Moore, J. Howard. Better-World Philosophy. $1.

THOMAS WHITTAKER, NEW YORK
Short, Rev. William. Christian Science. 25 cts.

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The Religious World

The Opposition to Dr. Briggs

It has been rumored for some weeks that the anti-Briggs element in the Protestant Episcopal Church would not be content to allow the entrance of so very broad a churchman into its communion without further protest. This rumor has found its way into the daily and weekly press with considerable persistency, and we find in the last number of the "Southern Churchman" a forecast of the conflict. We are given to understand that the contest has outgrown the question of Professor Briggs's ordination; the aim now sought is the vindication of "the faith once delivered to the saints"—in other words, the annihilation of the Broad Church party. Not only has the contest outgrown this particular ordination; it has outgrown this particular communion, and attracts sympathizers among the conservative in other religious bodies. We are relieved to note that there are to be no secret conferences. "No attempt will be made to fight in the dark." The opposition to Professor Briggs will be upon the simple platform that Christians have Scriptures worth preserving. It is proposed to plant the Church anew on the promises of God, and to put to confusion Broad Church apologists "who, taking up and repeating as their own the heresies of former days, are weakening the Church by claiming themselves to stand for it." At the Missionary Council of the Episcopal Church next October it is not expected that bishops will take any action in this matter. On the other hand, it is understood among certain opponents of Professor Briggs that definite action of another kind will be taken, although that action does not involve the trial of Bishop Potter. Perhaps it would not be surprising if a pastoral letter issued from the House of Bishops. In all ages the Church has had to withstand the assaults of supposed infidelity, and these have been the harder for the orthodox to bear because some assaults have come from within the Church. There are those now who sincerely believe that the Church is being used as an engine for its own destruction. This may be an honest delusion, and more or less widespread, but it is none the less erroneous, even in connection with the advent of a great and reverent if radical Bible critic into the Episcopal communion.

The Presbyterian Church in New York City

The recent giving up of his pastorate in upper New York City by Dr. Chambers, and the taking over of the church building by the Hebrews, has called general attention to the condition of the Presbyterian communion in the metropolis. It has been claimed that the Church has lost ground, not only in the business part but also in the residence part of the city, and that it is now necessary to unite two or more churches into a strong one in order to make proper progress. Ten Presbyterian churches on Manhattan Island are pastorless or are run down. On the other hand, there are notable examples of prosperity—the Madison Square Church, for instance. It is believed that the above conditions are local to New York City; they do not obtain in Brooklyn, at all events, and only to a small extent throughout the country. While it is true that there is a movement on foot to unite certain churches, we think that the supposed weakness of Presbyterianism in the metropolis has been rather overstated. The cause of this decadence is supposed by some to be due, first, to a declination of faith in the pulpit and in the pews, and, second, to recent controversies in the Church. Assuredly, the latter have not been of advantage to that Church. "Cold Calvinism" is not Christianity. If the decadence of Presbyterianism is due to doctrinal controversies, a new heresy trial in connection with the McGiffert matter might be especially harmful.

Naval Young Men's Christian Association

With the approval of President McKinley, Secretary Long, Admirals Bunce, Philip, Watson, Higginson, Mathews, and other prominent officers, a Naval Young Men's Christian Association is being

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formed. It is claimed that no society or other instrumentality at present contains resources entirely suited to meet the real demands of our sailors. This is true to a great extent, but quite overlooks such excellent Sailors' Missions as those conducted by the Rev. A. R. Mansfield in New York and by the Rev. W. T. Crocker in Boston. The plan of the new Naval Young Men's Christian Association is, however, a comprehensive and a wide-reaching one. It involves, first, the opening of buildings in each of our principal naval ports, buildings abundantly fitted to meet the necessities of men when on liberty; and, second, the issuing of a naval membership ticket, which will entitle its holder to the privileges offered in the Association buildings at the twenty or more cities of the United States where our ships touch. The excellent results already obtained by the two missions above mentioned might be multiplied by a society which should combine men in a National movement for their own mutual good. As it is the intention of the movers in this matter to benefit the entire navy, the opening of missions at the four points in the United States—Brooklyn, Boston, Norfolk, and San Francisco—where navy men congregate in largest numbers is immediately contemplated. The central idea of the Naval Young Men's Christian Association is that of unification. There is no expectation of establishing individual organizations on ships and at stations, but one organization for the whole navy, with central headquarters in New York, and branches afloat or ashore, wherever it may be expedient to locate them. Furthermore, the movement will seek to better the whole man. Athletics, educational work, and the social life are quite as legitimately fields of labor as moral and religious improvement. This club idea is a specially attractive feature of the scheme. Following National lines of expansion, branches are already being established at Guam, Cavite, San Juan, and Havana. The new Naval Young Men's Christian Association meets with our heartiest commendation. With liberal management it ought to succeed. We wish, however, that in addition to this well-planned endeavor there might also be some club work with no religious bias, for we fear that the large number of Roman Catholics in the navy will hardly use the Young Men's Christian Association.

Hope Not Heresy

The Universalist "Leader" gives an account of a case in the New Church (Swedenborgian) which is of considerable significance and of general interest. The Rev. Albert Bjorck, who has charge of a mission church in Sweden, has been charged with teaching Universalist doctrine, and has come to this country to explain his position to the trustees of the mission fund. His explanation, which has proved so satisfactory that he is to return to his work, is thus interpreted by the Rev. John Worcester, a recognized leader in the New Church:

> The view he holds is not a firm belief. It rests upon a sentiment—a generous hope. It is slightly confirmed. But he knows that the grounds of confirmation are necessarily slight, and he holds his view with an open mind; thinking himself that very likely presently he will change his view again. He has no desire to propagate. But, with an open sensitiveness on the point of frankness, what most people would have quietly kept in their hearts as a hope, he thought it was not honest to keep there; he thought it was only frank to publish to the world all that he was thinking and that was in his heart. I think he was very unwise in doing this. I think that he gave to the matter an importance that it did not deserve.

The New Church by this action discriminates between the "larger hope" and Universalism. Universalism affirms as a dogmatic article of faith the final salvation of all men. The old orthodoxy affirmed as a dogmatic article of faith the final perdition of some men. The "larger hope" does neither. It is agnostic upon this question, with a generous hope that eventually the resources of God's grace will find a way to save even the most persistent from their own self-ruin. This is neither Universalism nor the old orthodoxy; and the New Church has done wisely in recognizing the fact and in allowing within its borders room for a phase of thought and life which was not known in either the Liberal or the Orthodox wing when the New Church was organized. That this "larger hope" ought to be allowed in the Evangelical Churches should be recognized by all who believe that hope, not fear, is the basis of the Gospel.

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The Second Oldest Church in New York City

The immediate future of the second oldest church in New York City seems now well assured. This church is the French Protestant Episcopal Church in Twenty-second Street, between Fifth and Sixth Avenues, and its French name is "L'Église du Saint-Esprit." Its organization dates from 1628, the first Dutch church having been organized but a few weeks earlier. Both the Huguenot and the Dutch churches originally worshiped in the Old Battery Mill. It is said that, before the Huguenots of New Rochelle had a church of their own, they were accustomed to walk from their homes to the Battery, so as to attend their particular church. Tradition adds that they walked barefoot until they reached the brook which runs through what is now Canal Street, where they washed their feet and put on their shoes and stockings. In the old records of the church the names of some New York families are found—names which have undergone a change since then. Among such are De Puis (Depew), De Vaux (Devoe), and Du Sauchoy), Dissosway. About the beginning of this century the Huguenot church adopted the ritual of the Protestant Episcopal communion. It has long been the opinion of many members that the present church property in Twenty-second Street represented too much capital. If the property could be sold, the outcome ought to provide for the purchase of a site quite as desirable as the old, the erection of a modern church, of a church house, and also a Home for French Working-Girls. This plan has now been carried out. The new church will occupy the site of the Stephenson car-factory buildings, now being demolished. The location of these buildings is half-way between Madison and Fourth Avenues, and stretches from Twenty-seventh to Twenty-eighth Street. As is appropriate, the architecture of the new church is to be pure French fifteenth-century Gothic. The basement (entirely above ground) and the sub-basement will constitute the church house. They will contain lecture, recitation, and Sunday-school rooms, young men's and young women's club-rooms, bath, billiard, and reading rooms, a gymnasium and bowling-alley. It is hoped that the church house will be completed by February, 1900. When both church house and church are ready, the Working-Girls' Temporary Home will be established. The Home is to be opened to any girls whose mother tongue is French, whether their birthplace be France, Belgium, or Switzerland. We believe that the re-establishment of the French church will be a distinct gain, not only to it, but also to the metropolis, socially and religiously.

The Bible in Thibetan

The Rev. Dr. Le Lacheur, of the China Inland Mission, reports the establishment of two Christian missions located in Buddhistic monasteries in eastern Thibet. The Lamaistic Buddhists, believing in an ancient prophecy of a greater "Buddha" to come from the West, and expecting such a coming, have been impressed by the idea that Dr. Le Lacheur and his disciples may in some way represent the Greater Buddha. They are, therefore, received on that basis, and, though they may be considered as students of Buddhism, they will be free to teach Christianity. Another remarkable providence appears in the work of Heinrich August Jaeschke, one of the Moravian Brethren, who has translated the Bible into the Thibetan language. Jaeschke was born at Herrnhut, in Saxony, in 1817. He joined the Brethren in the Mission at Kyelang, on the Bagha River, in southern Thibet, in 1854. Though excluded from further entrance into "the forbidden land," he began at once to learn the language, and prepared a lexicon of German and Thibetan in manuscript, which was published in lithograph. Another lexicon followed in English and Thibetan, and some translations of religious works. Next he produced a dictionary of English and Thibetan, with illustrations of words and passages from Thibetan literature. This was published in print. All the while he was at work on the Bible, and completed the New Testament, visiting London to supervise its publication by the British and Foreign Bible Society. His material for the Old Testament was afterwards edited by his co-missionary and pupil Sloberg. Thus the whole Bible was prepared many years in advance of the personal missionary—perhaps the only instance in the history of foreign missions. Jaeschke

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died in his native Herrnhut in 1883, and his tombstone in the Hutberg cemetery has his epitaph in Thibetan, "He hath done what he could." Honor is due from the Christian world to the noble Moravian missionary church, and especially to its great apostle and Bible translator. Honor is also due to the China Inland Mission for opening the door for the Bible's entrance into that high seat of Buddhism, Thibet.

Baseball on Sunday

The Outlook recently called attention to the question of Sunday golf. The question of Sunday baseball is also attracting widespread discussion. The playing of Sunday games, both professional and amateur, in certain cities of the Middle West, like St. Louis, Chicago, and Milwaukee, with a consequently larger attendance than on any week-day, has led to the attempt to start similar forms of athleticism (and financial gain) on Sunday in other cities. In some of these the attempt has been notably checked—in the case of Cleveland, for instance; in other cities, like Pittsburg, the introduction of Sunday baseball has been permitted. New York State is now the battle-ground between the opposing forces. Interesting cases have been brought before the courts of three cities—Brooklyn, Buffalo, and Dunkirk. The Brooklyn case has resulted in a complete estoppel put upon Sunday baseball in the Borough of Queens. In the Buffalo case, while the police-court jury had decided that no offense had been committed, the Appellate Division of the Supreme Court, reviewing the case on appeal, held that ball cannot be legally played on Sunday, as manifestly violating the Penal Code of the State. The Court added that the Legislature has authority to protect the Christian Sabbath from desecration by such laws as it shall deem necessary, and it is sole judge of the acts proper to be prohibited with a view to the public peace of that day. In the Dunkirk case, however, the police-court jury rendered a similar verdict to that of the first jury in the Buffalo case. The Dunkirk case may now go before the Appellate Division of the Supreme Court. The question of Sunday athletics is likely to become an increasingly prominent one.

Mr Moody and Lord Overtoun

Although The Outlook does not always agree with Mr. Moody on questions of Biblical data and authorship, it is at one with him in the spirit of the admirable letter which he has addressed to Lord Overtoun. In the name of many Scotch Christians, his Lordship has invited Mr. Moody to return to Glasgow and hold evangelistical services there. Mr. Moody replies that his first impulse was to accept, and, if his own personal pleasure only were to be consulted, he would at once have replied in the affirmative. There are other considerations, however, that make it impossible for him at present to go to Glasgow:

> The work in my own country has never been so promising as it is now. Destructive theology on the one side, and the no less evil spirit of extreme intolerance on the other side, have wrought wide dissensions in many communities in America. Instead of fighting error by the emphasis of truth, there has been too much "splitting of hairs," and only too often an unchristian spirit of bitterness. This has frequently resulted in depleted churches, and has opened the way for the entrance of still greater errors. Under these conditions the question of the authorship of the individual books of the Bible has become of less immediate importance than a knowledge of the teaching of the Bible itself; the question of the two Isaiahs less urgent than a familiarity with the prophecy itself.

The recognition of these facts, says Mr. Moody, is resulting in the preaching of the Gospel as never before, and he expresses the belief that the coming year in America "is going to see a widespread evangelistic movement in which I trust that thousands may be reached by the churches." In addition to this great movement now making itself generally felt, Mr. Moody adds that there is an ever-increasing demand upon him by the schools which he has established. These schools, with their twelve hundred students, are steadily developing, and his presence is continually needed. For these reasons, he believes that it is his duty to remain here for the present. In this connection, the fact that, despite the protest of some of the evangelist's assistants, Professor George Adam Smith was asked to speak at Northfield is a pleasant indication that Mr. Moody's own strong opinions as to literalness do not prevent him from recognizing the necessity of freedom of speech by the higher critics, even in Northfield itself.

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Pleas for Independence

We comment editorially in another place in this issue of The Outlook upon the following pleas. The first is the speech made by Aguinaldo during the recent celebration at Tarlac of the first anniversary of the proclamation by Aguinaldo's government of Filipino independence. It was printed in Aguinaldo's organ, "Independencia," and the cable despatches in which it is sent to the United States say that it was "in substance" as follows:

Filipinos: Beloved daughter of the ardent sun of the tropics, commended by Providence to the care of noble Spain, be not ungrateful to her salute who warmed you with the breath of her own culture and civilization. It is true she sought to crush thy aspiration for independence, as a loving mother opposes separation forever from the daughter of her bosom. This but proves the excess of affection and love Spain feels for thee, Filipinos! Delicate flower of the East, scarcely eight months weaned from the breast of thy mother, thou hast dared to brave a great and powerful nation such as is the United States, after barely organizing and disciplining thy little army. Yet we reply, we will be slaves to none, nor allow ourselves to be deceived by soft words. Let us continue to defend our fatherland till independence is assured, for this is justice. We shall see at last that the great American Nation will acknowledge the right which is on our side. That doctrine of the great Monroe, that America is for Americans, is not forgotten; just as we affirm that the Philippines are for the Filipinos. Some States of the American Union have arisen in our favor. Especially is the Democratic party convinced that both victors and vanquished will lose precious lives. Thus many of the people and many statesmen censure President McKinley as inhuman for having ordered his military representatives at Manila to seek means to bring about hostilities with the Filipinos. These facts prove that they wish to try us, to see if we are able to live up to the second color of our banner, red, which signifies courage, heroism, and martyrdom. Therefore we should not resent this struggle with the Americans. In spite of their expressed desire to dominate all the Philippines, well convinced are they that we fight with justice and right on our side, and that autonomy is all a show of deceit, only serving to save certain accumulated wealth. We have never concealed our aspirations, that we aspire but to independence, that we will struggle on to obtain it, perhaps from those who are now our enemies and to-morrow will be our allies, as they were for the overthrowal of the power of Spain. We might well accept this autonomy America offers, but what can we do with it if our ambition is independence, and if we are to accept it only to later overthrow by force of arms the sovereignty of America? As I believe it is the intention of the autonomists to make use of treachery and deceit, we cannot accept such a procedure. We do not wish to be traitors afterward. We wish to show our character of frankness and sincerity, and nothing more. Let us avoid the example of those natives who, having at one time been colonists, accepted autonomy to enable them to make their work surer once everything was prepared. History has given us an example of this in recent events. Let us persist in our idea, which is only the legitimate and noble aspiration of a people which is desirous at all cost to preserve its national honor spotless and as pure as crystal. Thus, then, there will not be a single Filipino autonomist. Those who are so are in the eyes of the people but time-servers, fearful of losing their riches threatened by risks of war.

Filipinos! Let us be constant! Let us strengthen the bonds of our union!

The second address to which reference is made is that delivered in Havana on July 12 by Juan Gualberto Gomez (not, of course, General Maximo Gomez). In it he said:

I am now, as I always have been, a separatist, and I still demand the separation that I asked before the war, not only separation from Spain, but from any and all other nations. People begin a revolution only when this is absolutely necessary to life and progress. If a superior force deters them before their object is attained, there is merely the question of delay. The revolution will inevitably return. Nations, like stars, have their seasons of eclipse; but, following their orbits, they emerge and accomplish their final destiny. The destiny of Cuba is only independence. The basic ideas of the revolution were no mystery, and therefore a synopsis now, which would really remind us of past suffering and of incidents to be recalled only with horror, is unnecessary. Still, we would return to those direful days if it had to be. Honor is as much a necessity in national life as is food in the life of the individual, and it ought to be assured, if possible, even though the attempt may result in catastrophe and death.

Such disasters we can avoid by perfect unison, by raising our voices to declare that this country is ours, and that we want it for ourselves; by forgetting our enmities, by obliterating personalities, by drawing a line through our terrible past, and by devoting ourselves to the future.

We should give due thanks to the Americans whose progress and power inspire our admiration, but this does not mean that we

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should resign ourselves to a tutelage to be exercised over us. Let us make the same statement to the United States that the American Colonies made to England, when they declared, in 1776, that the Americans owned North America.

Correspondence

A Letter from Governor Pingree

To the Editors of The Outlook:

I do not believe that you were conscious of the fact that you were doing an injustice when you penned and published the comment in your issue of July 8 entitled "The Pingree-Alger Alliance." And yet, if you rely upon newspapers for your political news, it is not surprising that the comment referred to should be crowded with errors and misstatements. You have been led, by your dependence upon the daily press, into repeating statements concerning General Alger and myself which are not only absolutely incorrect and unfounded, but malicious as well in their origin. I am sure that the development of events will prove the truth of this.

Experience has taught me that it is useless to deny a newspaper statement. The public man who questions the veracity of a reporter, or disputes the authenticity of an interview or other newspaper article, receives from the editor nothing but sneers and abuse and the ridicule of the cartoon. In fact, it is not uncommon to have one's denial misinterpreted and twisted into an admission of the truth of the disputed article. The editor never recedes from a position once taken. His moral atmosphere and his ethical code are too limited and narrow to permit him to admit that himself and his journal have erred. A just correction can be wrung from a newspaper only through the instrumentality of a libel suit. I think that every public man will privately, at least, agree with these conclusions, and those with sufficient courage to antagonize so powerful an institution as the daily press will publicly assent to them.

It is a familiar saying that the newspaper can make or unmake a man in public life. This may have been true in the past, when the newspaper more nearly approached the ideal. It is perhaps true to a certain extent to-day; but I believe the time is not far distant when the hypocrisy and selfishness and venality of the press will show through its alleged virtues, and reveal to the public the true inwardness of modern newspaper policy and management. Attacks upon public men by partisan newspapers will then have no effect upon the public mind. "Yellow" journalism is already synonymous with everything that is contemptible and corrupt, and it will not be long before public sentiment will crystallize into laws which will make false interviews, and other methods used by newspapers of attacking public men, criminal. The spirit of fairness characteristic of the American people will not long tolerate the prostitution of the power of the press to such base purposes. The "liberty of the press" cannot always be appealed to as a justification for an instrument of injury which is infinitely more dangerous than outright abuse and vilification.

The inaccuracy and prejudice of the daily press is gradually leading people, who desire to be correctly informed upon public questions, to rely upon the weekly and monthly journals, which are conducted upon a higher moral plane than the daily press, and the editors of which are generally men of greater mental breadth, who endeavor to sift the real facts from the mass of rubbish with which the columns of the daily newspapers are filled.

It is for this reason that I direct your attention to the false statements concerning Secretary Alger and myself to which I refer above.

In your comment upon the "alliance," so called, between General Alger and myself, you say that "Mr. Alger was somewhat prominent in the organization of the Diamond Match Company, which was almost the first of the industrial combinations to restrict trade and advance prices." In repeating this worn-out accusation the effort of the newspapers is to place me on record as supporting an exponent of trusts. It is a matter in which General Alger is more directly and personally interested than I am, but I owe it to myself to

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declare the insinuation entirely false and unwarranted by the real facts in the case. The truth is that General Alger was not a voluntary participant in the organization of the Match Trust. I think I am accurate when I state that he merely held stock in one of the match companies which entered the trust, as security for a loan, and in realizing upon his collateral and protecting himself he became involved in a lawsuit to which the Diamond Match Company was necessarily a party. On such slim and insufficient premises the daily press, ever ready to misrepresent those against whom it harbors a prejudice, bases the charge that General Alger was one of those who organized the Match Trust "to restrict trade and advance prices." Neither this denial nor any other will, however, stop the circulation of this falsehood concerning General Alger.

Again, in your comment you give credence and circulation to an alleged interview with me, which reports me as making certain statements concerning the Administration which I never uttered. They are entirely and absolutely false, and I can account for their publication only by the fact that the interview in question was printed in a Detroit newspaper which saw in its circulation an opportunity not only to create a sensation but to prejudice the candidacy of Secretary Alger for the United States Senate, and aid the candidacy of Senator McMillan. This newspaper, and its morning associate, conducted under the same financial management, are McMillan organs, and I do not believe that their special correspondence from Washington relating to Secretary Alger can be equaled, even by the New York newspapers which have made it their special business to attack Secretary Alger, for its vindictiveness, narrowness, and meanness of spirit. No one in Michigan pays any attention to the contemptible insinuations of these newspapers, because in his own State General Alger's record and ability are well understood.

You say further in your article that the "partnership" "seems still to be held together by the patronage Governor Pingree has in Michigan and Secretary Alger has at Washington." I do not know what you mean by this unless you intend to convey the impression that a partnership has been entered into, the terms of which include the use of public offices to further its object. If this is what you mean, the statement is entirely false. I have not made an alliance or partnership of any kind with General Alger. I merely offered him my support in his candidacy for the United States Senate, just as any citizen is entitled to do.

You add that "Governor Pingree represents the extreme of Republican hostility to everything the Administration stands for, except Secretary Alger." This, too, is unfair and incorrect. You are again misled by the inaccurate and prejudiced reports of the newspapers, which lose no opportunity to misrepresent those who dare express their convictions upon public questions, especially when those convictions may not exactly agree with the party policy or the particular opinions of the party leaders. I have not entirely indorsed the acts and policies of the Administration, but I think that Mr. McKinley has made a wise and good President, and the country can do no better than to insure a continuance of his administration.

There are several statements made in your article respecting the record, the principles, and the personal popularity of General Alger which I know to be unfair and untrue, but they are matters for his own attention. I merely wish to correct the false impressions concerning myself which your article conveys, and I will esteem it a favor if you will give the matter the attention which it deserves, in your next issue.

Your journal circulates so widely and has such a well-established reputation for accuracy that I am unwilling that the misrepresentation so common in the daily press should gain credence by repetition in your pages. H. S. PINGREE.

Commonwealth of Michigan. Executive Office,
Lansing.

[We agree with Governor Pingree that great caution should be observed in accepting the authority of newspaper interviews. Our statement regarding Secretary Alger's connection with the Diamond Match Company was based upon the following clause in the opinion rendered by Judge Champlin, of the Supreme Court of Michigan, against the lawfulness of that conbination:

It also appears from the testimony of General Alger that the organization of the Diamond

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Match Company was in a measure due to his exertions. There is no doubt that all the parties to this suit were active participants in perfecting the combination called the Diamond Match Company, and that the present dispute grows out of that transaction, and is the fruit of the scheme by which all competition in the manufacture of matches was stifled, opposition in the business crushed, and the whole business of the country in that line engrossed by the Diamond Match Company.

As to the interview which Governor Pingree repudiates, we would note that it seemed to harmonize in detail with his frequently expressed opinions regarding the Philippine war and the political leadership exercised by the trusts, that it had remained uncontradicted for several days before we republished it, and that we literally stopped the press in order to insert at the last moment the fact that he had denied its genuineness.—THE EDITORS.]

Co-operation and Competition

To the Editors of The Outlook:

Economical production and free competition cannot go together. With labor-saving machinery and division of labor and handling material in large quantities, the economy is so great that small producers cannot compete. The evolution goes on from the small to the larger. When these larger ones are pitted against each other, there will be either co-operation or destruction. The destruction by competition is so familiar to all who have lived forty or fifty years or who have read thoughtfully, that we commonly assume business failures to be inevitable. The statement is current that eventually only three per cent. of those who enter into business come out safely. While this is probably a good ways from the literal truth, it fairly represents the fatality of the commercial epidemics. Incidental to this habitual breaking down of the competitive establishments there is great suffering, dislocation of affairs, and destruction of organized productive establishments, as well as an enormous waste of force in the struggle for survival. There are various panaceas to make competition free, among them the land-value tax; but these are meant only to make competition free for the benefit of the consumers. The worst aspect of competition is the destruction of the competitors, along with whom their associates and subordinates suffer. The alternative of competition is co-operation, and this may go on in three different lines. In fact, it has been developing along these lines already and with accelerating speed.

First, there is the co-operation of competitors who join together for their joint profit. Fifty or one hundred years ago they formed partnerships. The next step was corporations, which gave facility for any number of capitalists to join hands. The safety which these larger aggregations afforded and the superior economy and profits arising from larger operations led them to seek further consolidation. This has taken the form of the trusts and consolidations, and, what amounts to the same thing, the placing of branches of a single company in the various desirable markets.

The second form of co-operation is where the benefits are equally distributed to all the persons interested as managers, workers, or customers in the manufacturing or commercial concerns. This is exemplified in the mutual life companies, building associations, savings banks, co operative creameries, fruit-shipping unions of California, the enormously successful co-operative stores and factories of England, the people's banks of Germany, and the agricultural supply associations of France. These effect all the economies of the trusts or great consolidations. The Co-operative Wholesale Society of England is the best-organized trust in the world. It eliminates every unnecessary expense between the wheat-growers of Illinois and the bread-eaters of Manchester, for it keeps its own buyer in Chicago, grinds its own flour in its own mills, which are the largest and best in England, and distributes the flour through the retail co-operative stores. The store members (and there are a million and a half of them in Great Britain) get all the profits, amounting usually to a rebate of fifteen per cent. on all of the purchases.

The other form of co-operation is that of public ownership. This is illustrated by the post-office service, the signal service, the lighthouse and life-saving coast service, the municipal water supply, now being extended also into lighting, and, in the best-governed cities of the world, such as Glasgow, Birmingham, and Manchester, almost every public utility. In London, after six years' experience, it is found that

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the city saves a great deal of money, a great deal of scandal, and a great deal in the quality of work by direct employment under the direction of its own public works department. The attempt to regulate private monopoly seems to have failed at every turn. The more it is attacked, the more money it will pay for protection and the worse will be the class of people who seek public office. Nothing seems plainer than the uselessness of trying to regulate monopolies which, as a class with a common interest, have thousands of millions at stake. There are comparatively few men who have been bred to the commercial code who will not spend money to protect their property rights; nor will those be hard to find who would improve the value of their property by putting money where it will do the most good. Very few people would now wish the New York Central Railroad to be redivided into the six original companies between New York City and Buffalo, with the consequent change of cars and increase of rates. I very much doubt if they would want their coal-oil supplied by small individual operators. The individual operator for profit is no more honest than the big corporation. He will perhaps do less conspicuous and daring misdemeanors, but he will do more of the petty and personally injurious ones. Competition for private profit, no difference how free it is or how constrained it is, will always blunt the moral sensibilities. Consideration should be given, not to the impossible and the reactionary task of stopping the economically sound consolidations, but to plans by which their economy can be utilized for the general public.

N. O. Nelson.

The Oldest House in Connecticut

To the Editors of The Outlook:

Mr. Bailey's article in the June Magazine Number is so good and the illustrations so beautiful that it seems ungracious to criticise it. Nor do I intend that. But, as a loyal Guilforder, one can hardly consent to allow to go uncorrected the statement that any other town possesses "the oldest house in Connecticut." "The Old Stone House" of Guilford was built in 1639 by Henry Whitfield, the first pastor of the First Congregational Church. The venerable structure still stands, and is one of the most substantial and comfortable dwellings in the town. It is without question the oldest house in the State. A bill has been introduced into the Legislature asking for an appropriation for the purchase of the house to be used as a State Historical Museum.

The corner-stone of the East Windsor Theological Seminary was the front door-stone of the Rev. Timothy Edwards's house. Mr. Edwards was the first pastor of what is now the First Church in South Windsor. His famous son, Jonathan, was born in South Windsor, then a part of East Windsor, but never lived there after his boyhood.

Frederic E. Snow.

Guilford, Conn.

Notes and Queries

Note to Correspondents.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. . . . What priestly service can one do for the dead? . . . Has any Church any monopoly? . . . What is the proper help of the Church through a pastor in interments? . . .

An Old Reader.

These questions grow out of a recent burial scandal, related at length by a reader of Dr. Donald's article on "Sacerdotalism," June 24. It seems that a good citizen was refused burial in the Lutheran cemetery because born a Catholic. His friends, therefore, would not have the Lutheran pastor at the funeral in the town cemetery, and he then induced a neighboring pastor, who had been engaged, to decline attendance. Happily, such scandals are rare in our country.

In reply: Priestly functions are essentially mediatory and interpretative in things pertaining to God. Not for the dead, but for the living, is there any call for them. Whoever, layman or minister, fitly interprets in the house of mourning the divine significance of life and death, is a true priest for the occasion. The official ministers of religion are usually resorted to for this service, which they are qualified by habit to discharge, on the whole, more satisfactorily than others. But that it belongs to them by right, or is restricted to their office, is not to be believed. In such a service the minister represents his church as a body of sympa-

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thizers, who have delegated him to it. This is to be remembered by people who contribute nothing to church expenses, but always call on ministers to serve at funerals, sometimes at their own cost for carriage. If a man attends no church, but wants the minister at the funeral, self-respect bids him send something afterwards to the treasury of the church that has furnished the service.

1. What books (recent, if any) indicate a proper relation of the Churches to each other, especially of the Protestant Churches to the Roman Catholic Church? 2. Please name one or more of the best books indicating the relations of different classes of society.

C. M. L.

1. See Professor Sanday's "Conception of Priesthood in the Early Church and the Church of England" (Longmans, New York), Dr. W. R. Huntington's "The Church Idea, an Essay toward Unity" (Scribners, New York), Professor Foster's "Fundamental Ideas of the Roman Catholic Church Explained and Discussed for Protestants and Catholics" (Presbyterian Board, Philadelphia). 2. See Dr. Spahr's "Present Distribution of Wealth" (Crowell, New York), Dean Hodges's "Heresy of Cain" and "Faith and Social Service" (Whittaker, New York), the Hon. Carroll D. Wright's "Practical Sociology" (Crowell, New York).

The Outlook has helped me in the bibliology of certain work in the past; will it help me still again? I desire a list of the best and latest, as well as of the old, books and articles on "The Divinity of Christ."

J. B. C.

Liddon's "Bampton Lectures on the Divinity of Christ," though old, is a standard work for orthodox views. Dr. Edwin Abbott's recent work "The Spirit on the Waters," non-orthodox, is of peculiar interest. See also R. L. Ottley's work on the Incarnation, and Principal Fairbairn's on "The Place of Christ in Theology." The position of the Ritschlian School is stated compendiously, with references, in Orr's "Ritschlian Theology and Evangelical Faith." Recent articles of special significance may be found in "The New World" for June, 1897, and March, 1899, on "Jesus the Ideal Man," and "The Reorganization of the Faith."

1. Referring to "L.'s" inquiry, May 27, p. 228, do not the words in John xiv., 19, "Yet a little while and *the world* beholdeth me no more, but *ye* behold me," have a bearing upon Christ's appearance to his disciples after the Resurrection? Should they not lead us to expect "that after his resurrection Christ was [would be] seen only by his immediate disciples"? or in the passage cited did he probably refer only to his spiritual presence, apart from visual manifestations? 2. Can you refer me to a work upon the evolution of the eye, or to a portion of a work which will cover that subject with special reference to its earlier stages?

J. B. L.

1. The verse preceding, which in its connection with the foregoing evidently refers to the coming of the Comforter as fulfilling Christ's promise, "I come to you," requires us to refer the passage you cite to spiritual rather than ocular vision—a more abiding vision than the transient glimpses of his resurrection. 2. Referred to some one of our professional readers.

Kindly indicate which one of the following commentaries on St. Luke you consider best for a minister, and, if possible, the reason for your preference: Godet, Meyer, Plummer, Farrar.

MIDDLESEX.

Meyer has been our favorite, but we are disposed to recommend a scholarly pastor, on the whole, to take Plummer (in the International Critical Commentary). See the grounds for our preference in a critique in the "New World," June, 1897, by Professor Bacon, of Yale, who pronounces this the best English commentary on Luke.

Please give the name and publisher of some thoroughly good book or books of songs for a primary Sunday-school class.

A. D. S.

We do not undertake to decide which of the following is the best: "Song and Study" (R. R. McCabe & Co., Chicago, 25 cents), "Little Pilgrim Songs" (Biglow & Main, New York, 30 cents), "Little Sacred Songs for Little Singers" (The John Church Company, New York, 35 cents).

If the Jews derived the idea of sacrifices from pagandom, whence did Cain and Abel derive their practice of sacrifice? Why was Abel's accepted and Cain's rejected?

D. H. C.

The institution of sacrifice was older than Abraham, and widely diffused, though it received special modifications among the Jews. The story of Cain and Abel leaves us to a variety of conjectures, but without a shred of certain information.

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FOR THE LITTLE PEOPLE

Bunny Pink-Eye

By L. E. Orth

Little Bunny Pink-eye,
Out for a hop,
Let me catch you, Bunny sweet,
Stop, stop, stop!
All about the clover-bed,
Nibbling fast and slow,
Stop, my little Bunny sweet;
Let the clover grow.

Some are pink like Bunny's eyes,
Full of honey, too;
Some are white like Bunny's ears,
Full of morning dew.
Let them grow, my Bunny sweet,
Till another day;
Then come back, hoppity-skip,
And nibble them all away!

A Crabbing Party

By L. B. Miner

Ben, Bud, and Allingham are little Georgia boys who spend their summers on the New England coast. Ben, the oldest, is a sober, manly fellow of eight, and tries to keep his small brothers straight. His head is covered with tight yellow curls, and his eyes are blue as the sky. Bud is six. ("Bud" is the short Southern name for Brother.) He has black hair and shiny black eyes, and a little turned-up nose. Their old mammy says he is the "bad one" of the family, but she laughs when she says it. He is not as polite as Ben, and he uses very bad grammar. Once, when a lady told him that she had a cat without a tail—a Manx cat—he looked up in her face and said, "There warn't never no cat born'd 'thout no tail."

Allingham is four. He is of a soft brown color all over—eyes, hair, and skin; and in the summer he wears a brown linen suit, and brown shoes and stockings. He generally does what Bud does, unless Ben can stop him.

One Saturday a poor woman came to ask the boys' mother for some washing to do. She had two small children and a sick husband. "I don't want charity," she said, tearfully; "I want work." The three boys were standing with their hands in their pockets, looking at her. When she had gone, Ben said, "Bud, we must earn some money for that woman."

"But she said she didn't want no charity," objected Bud, opening his black eyes wide.

"It won't be charity," said Ben. "We'll make a present to her children. Think of having nothing to eat in the house but Injun meal!"

"Hm! they make johnny-cakes out of Injun meal," said Bud. But he agreed to go crabbing with Ben. Their landlord, Mr. Tripp, had promised them fifteen cents a dozen for crabs, and five cents apiece for the soft-shelled ones. "An' if we get more'n Mr. Tripp wants, the poor chillen can eat 'em," suggested Bud.

Near the house was a shallow cove where the children were allowed to go alone. Here crabs could be seen crawling in and out of the slimy eel-grass, or scuttling sideways through the water. If you want to catch crabs, you stand in one end of a boat, with a long-handled net in your hand, and gently push your boat around with the net, until you see a crab within reach. Then you dart the net quickly towards the crab, then lift the net high in the air. It is usually full of sand, stones, eel-grass, and seaweed; the crab may be there, and he may not. If he is, you shake him out into the boat, where he crawls about and tries to bite your toes. It is better to have a deep basket to put them in.

Allingham sat in the middle of the boat and played at crabbing, with a broken net; Ben and Bud stood, one at each end, and worked hard.

Crabs were thick this morning. They had caught five, one of them a "softer," when Allingham cried, "O Bud, there's an awful big feller!" Just beyond Bud's net, a monster crab was swimming off out of reach. Bud made a dive through the

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air, net and all; and, presto! there he was in the water! Splashing and sputtering, he scrambled to his feet. His head was just out of water. "I got him, anyhow!" he cried. They pulled in the net, and, sure enough, there was the crab, as big as a small lobster, waving his blue and green claws in wild rebellion. They shook him out; then they pulled in Bud, streaming with water and eel-grass, and feeling chilly and heavy. He came dripping home, Ben and Allingham following with the crabs. Mamma met them at the door with a face of dismay. "Won't have to take no bath to-night," cried Bud, shaking himself like a water-spaniel, to show how wet he was. (Saturday night the children called "tub-night.") Mamma undressed him, rubbed him down, and put him to bed, to stay till dinner-time.

They sold their crabs, and went together to give the money to the poor woman's children, who did not object at all to receiving their "charity."

The Runaway Mother

Some of the animals had forgotten all about the life of freedom before they were shut up behind the inclosure in the Park, where they gave so much pleasure to hundreds of children every day. Some of the animals never lived anywhere else, and these, of course, thought the world was just what they saw, if they ever gave any thought to so large a subject as the world. One day the Buffalo family, consisting of two Mr. Buffaloes, two Mrs. Buffaloes, and a baby, were at home in the early morning, waiting to be fed. The man went into the inclosure with a great armful of cut grass for the two families. He left the gate open while he went out after a second armful. The mother of the baby made up her mind to take a stroll.

Through the gate she went, and began cropping the grass as if she enjoyed it. The man turned to carry the grass to the house where the buffaloes lived. In his path, gazing calmly at him, was the mother of the baby. He dropped the grass in his arms, rushed to shut the gate, lest the rest of the family should escape, and ran for help. Just then some boys saw Mrs. Buffalo, and began screaming. This frightened Mrs. Buffalo, and she ran out on the bridle-path, where the horses were so frightened that they almost threw their riders. Through the gateway, out on to streets, right in the midst of trolley-cars! The motormen rang the bells. Now Mrs. Buffalo doubtless wished herself at home. Men and boys screaming and running, bells ringing, horses snorting and prancing, and the hard stones of the street under her tender feet! Back to the Park she turned, with the hope, perhaps, of finding her way home and to the baby. On and on came the crowds, shouting and firing pistols. Ahead was the lake; into it plunged Mrs. Buffalo. The crowd could get no nearer than the shore, and Mrs. Buffalo was wise enough to keep in the middle. The crowd shouted, but she was getting used to that. Suddenly she made a plunge; the crowd scattered, and, with a great shake which made the water fly, she ran back and forth under the trees.

At last a lasso was thrown; it settled about her throat, and then Mrs. Buffalo had to go home, which she did as if she were glad to go.

Mr. Buffalo met her with a long, low grunt, but the baby was delighted. Mrs. Buffalo looked the next day as if nothing would tempt her to leave home again.

Nanny and Jack

By H. C. Bunner

Her uncle gave little Nanny
A Jack-in-the-box with a squeak;
But the squeak of the Jack was nothing
To Nanny's terrified shriek.

But soon she conquered her terrors,
And spoke like a brave little tot.
"You think you are real," said Nanny;
"But, truly, you know you're not!"

—*St. Nicholas.*

Not What He Meant

Out West there is a city where board walks are still laid. The houses stand back from the street, having small lawns but no fences in front. Many people like to walk on grass, and these preferred to walk on the lawns instead of the board walks. This annoyed one owner, and he put out a sign on which was painted, "Please take the sidewalk." The next morning the board walk was gone. Somebody had followed the directions on the sign.

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The Home Club

The Netherland Women

The women of the Netherlands were represented at the recent International Council of Women in London by authorized delegates. In 1897 the women of the Netherlands held an exhibition; the result was the birth of the idea of a national organization which would unite the women of the country. A delegate was sent to London to study and report to the leaders of the exhibition on the advantages of a national organization by the women of the Netherlands. The report was favorable, but no action followed. The next year the Executive Board of the International Council was in session in London, and the President of the Women's Exhibition in The Hague urged that a member of the Board come to The Hague and present the subject of national organization to the Netherland women. This was done, and the national organizations whose objects were prison reform, higher education for women, the improvement of women's work, the women's suffrage movement, and several other national organizations composed of women, organized as a National Council of the Women of the Netherlands, and were represented in the International Council just closed in London. It is well known that this movement will not be supported by the Queen and the Queen-mother; this fact, and the open derision of the men of Holland of women in public life, will limit the growth and enthusiasm of this movement in a country where the women are recognized as the most conservative of their sex.

The Punishment of Children

The question of punishing children, the why and the how, disturbs every home in which there are children. That there has been a great advance in this department of child-training we know, but the problem is not settled, if it ever will be.

The "Pedagogical Seminary" for March contained a very suggestive article on "Home and School Punishments," by Charles H. Sears. The question, "What is punishment?" was sent by the writer to 486 persons. A summary of the answers defines the purpose of punishment to be:

To reform the offender, to prevent wrong-doing, to maintain law, to make the offender see his wrong and try to correct it, to improve character, to preserve order, to foster self-control, to deter others from committing the same offense, to prevent future evils of the same kind, to associate a negative-tone feeling with every idea of evil, to make the pupil a person who can control himself, not to obtain a quiet school but a law-abiding community, to prevent a recurrence of the crime, to lead children to right ways of thinking and acting, to show children that when they do not obey they must suffer for it, to get revenge.

By far the larger number assert that it is to prevent wrong-doing or to reform the offender.

The punishable offenses of children were classified by these correspondents:

1. Any offenses committed intentionally, persistently, or by repeated carelessness, should be punished.
2. Such offenses as are purposely committed should be punished.
3. Any form of willful disobedience and persistent carelessness.
4. All offenses that have a bad influence on the offender or school are punishable.
5. All offenses should be punished. None should go without rebuke, although in practice many must.
6. All offenses which influence and destroy the perfect harmony of the school, and those which destroy the morals of either pupil or school.
7. Those offenses should be punished which are likely to become habitual, and those that interfere with the general good of the home and school.

Offenses not punishable:

1. I think the only offense which should ever go unpunished is that which was committed unintentionally by the pupil.
2. Those committed through ignorance, weakness, fright, or similar causes, should not be punished.
3. Those offenses should not be punished which are committed by the scholar when he is really trying to correct the fault.
4. Slight offenses which are natural to children, and from which no harm can come, do not need punishment.

The aim of punishment, when the authority administering the penalty is intelligent and normal in temper and nerves, is first to make the culprit conscious of the crime and the punishment, and that one is the natural result of the other; next to

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prevent repetition. The cumulative sentence system can be applied to all children and under all circumstances, the first offense to be lightly punished, with increase as the offense is repeated. To teach righteousness is the end of discipline; otherwise punishment is unintelligent, and becomes revenge, the gratification of bad temper. The test of character for every parent or teacher is the spirit that controls him when punishment is inflicted for offense. One thing is certain: punishment must be administered on principle; its value in character-building depends on this. To punish for an offense one day, that may be committed another with impunity, is senseless, if not immoral. The summing up by Mr. Sears is the gist of the whole matter:

Moral suasion does not always accomplish the desired results. Supplemented by positive influences, punishment has an important place as a negative factor in the education of children. When childhood is beset on every hand by restraints, and when punishment becomes a common occurrence, then too often is it detrimental in its effect. When it is carelessly or indifferently administered, its infliction not certain, the reason for it not clearly understood, its severity disproportioned to the degree of offense, its kind not in harmony with the nature of the fault and not adapted to the character of the child, then is punishment ineffective, and oftentimes decidedly harmful.

A Visitor's Comment

A popular Englishman visiting this country says:

The one drawback to American hospitality is that it is apt to be too profuse. I have more than once had to offer a mild protest against being entertained by a hard-working brother journalist on a scale that would have befitted a millionaire. The possibility of returning the compliment in kind affords the canny Scot but poor consolation. A dinner three times more lavish and expensive than you want is not sweetened by the thought that you may, in turn, give your host a dinner three times more expensive and lavish than he wants. Both parties, on this system, suffer in digestion and in pocket, while only Delmonico is the gainer. It seems to me, on the whole, that in this country the millionaire is too commonly allowed to fix the standard of expenditure. Society would not be less, but more, agreeable if, instead of always emulating the splendors of Lucullus, people now and then studied the art of Horatian frugality.

Many Americans who read this paragraph will agree with this comment, and wonder, as he does, why it is true. Its cause is found in the mistaken expression of the idea that every man is as good as his neighbor, and must prove it by living on the same scale as his neighbor, though the difference in incomes may be counted by thousands.

A Historic Prayer

One of the most distinguished members of the St. Simonian school, wishing to give his children a religious education distinct from the usual forms of worship, asked the Abbé Lamennais for a prayer which he could teach to his boys. The following is the prayer as published by Pélissier in the "Correspondance Historique:"

You have said, O Jesus, "Let the children come unto me." I come to you. I come to pray you to spread abroad your spirit in my heart, to give to me love for our Father who is in heaven, and for my brothers who are upon the earth; for he who loves fulfills the law.

Bless, O Jesus, this little child who prays to you. Bless the parents whom you have given to him, so that after this life which is passing they may be found all together, in the bosom of love, and of the joys of love, in the life which never ends.

The child who learned so early that "he who loves fulfills the law" was no other than Sadi Carnot, the future President of the French Republic.

Rockabye, Dearie

The night wind is swinging
The sweet slumber tree.
The leaflets are shaking,
My baby, to thee.
Then rockabye, dearie,
Thy mother is near,
And, safe in her keeping,
There's nothing to fear.
Softly the long shadows creep
My baby is going to sleep.

The fancies are playing at hide-and-go-seek,
In pink and in white in your own dimpled cheek,
And whispering low in the soft, fading light
That welcomes the realms of a loving good-night.

Hushabye, dearie!
Softly the long lashes sweep
My baby is fast, fast asleep.

—*Selected.*

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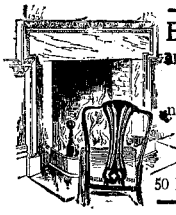

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